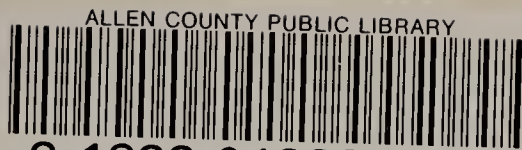


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Abraham Hunsaker

AND HIS FAMILY

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Abraham Hunsaker

AND HIS FAMILY

Published by
HUNSAKER FAMILY ORGANIZATION

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EDITORS

Q Maurice Hunsaker

Gwen Hunsaker Haws



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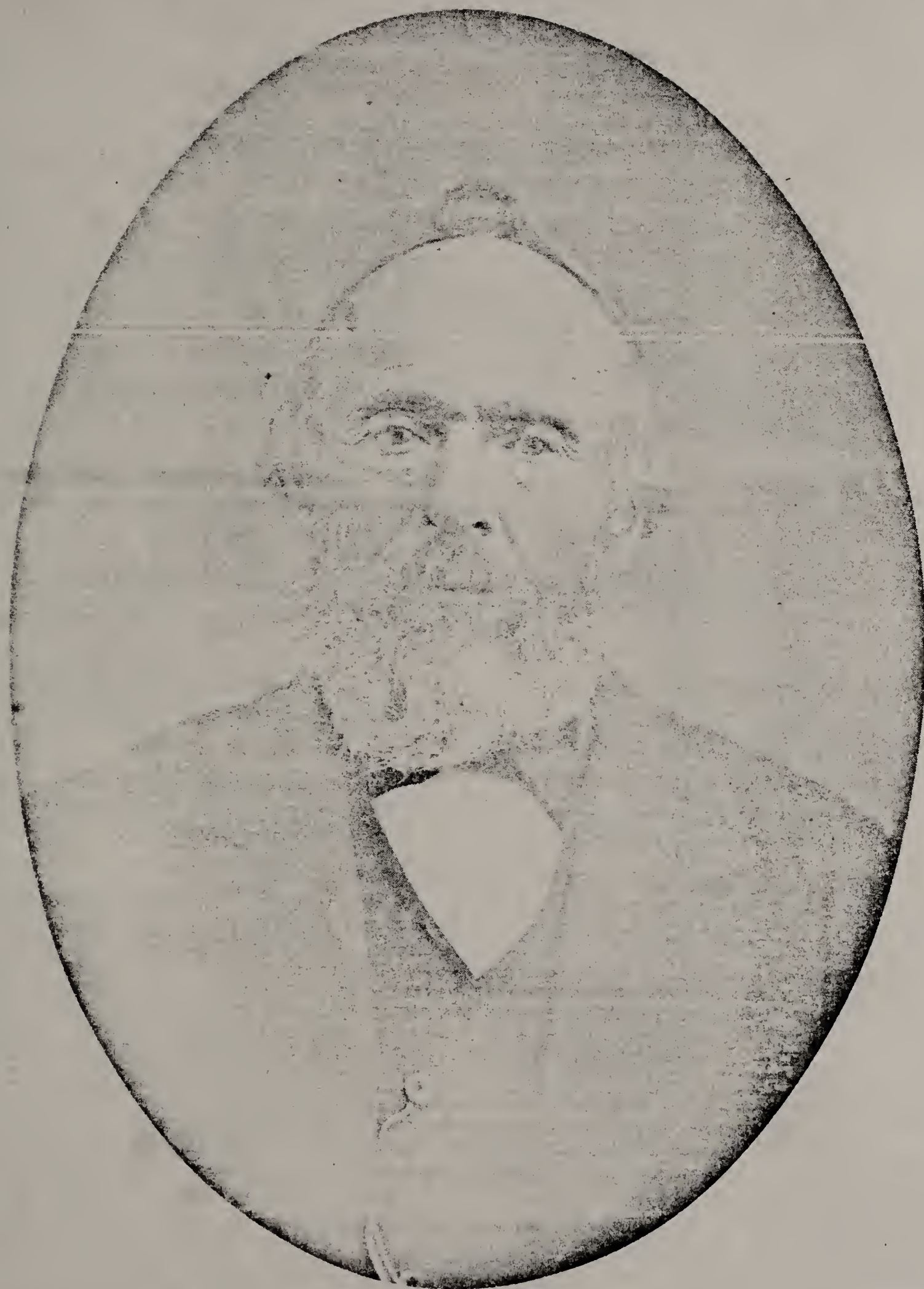
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Contents

	<i>Page</i>
PART I. THE ANCESTORS OF ABRAHAM.....	1
Chapter 1. Our Hunsaker Forefathers— Hartmann to Abraham.....	3
PART II. THE STORY OF ABRAHAM HUNSAKER....	19
Chapter 2. Abraham's Early History as Recorded in His Journal.....	21
Chapter 3. Exodus from Nauvoo.....	32
Chapter 4. The Mormon Battalion.....	37
Chapter 5. Homeward Bound from California.....	55
Chapter 6. The Last One Thousand Miles.....	58
Chapter 7. Emigration of the Hunsaker Family, 1848.....	63
Chapter 8. The Early Years in Utah.....	68
Chapter 9. The Call to Carson Valley.....	84
Chapter 10. The Hunsakers Settle in Brigham City..	92
Chapter 11. Honeyville, Home of the Hunsakers.....	113
PART III. HIS FAMILY	139
Chapter 12. Sketches of Eliza Collins Hunsaker and Children.....	141
Chapter 13. Sketches of Harriet Beckstead Hunsaker and Children.....	175
Chapter 14. Sketches of Margaret Sweeten Hunsaker and Children.....	209
Chapter 15. Sketches of Katherine Jensen Hunsaker and Children.....	223
Chapter 16. Sketches of Mary Luckham Hunsaker and Children.....	246



ABRAHAM HUNSAKER

Preface

This volume is prepared for and respectfully dedicated to the descendants of Abraham Hunsaker. An exact count of the descendants of this sturdy pioneer and Mormon Battalion veteran is difficult to obtain, but, as accurately as can be determined, the number is 4,924 as this book goes to press.

To Meltrude Hunsaker Stohl and Orpha Hunsaker Stohl goes credit for gathering most of the information presented in Parts I and II of this book. Gwen Hunsaker Haws accepts responsibility for the editorial work in these two sections.

The sketches in Part III are the product of many persons' efforts, and credit lines are given at the end of each sketch to the person or persons preparing it. The writers of some sketches are unknown; therefore, such sketches have been checked by some representative of the family concerned in order to assure accuracy. Special mention should be made, however, of the work of Orpha Hunsaker Stohl, Helen Hunsaker Allen, Vernetta Hunsaker Wintle, and Aleen Hunsaker Hansen in gathering information and photographs for this section. Necessary editing and correcting of family history data was done by Q Maurice Hunsaker in order to make all family sketches as consistent as possible in length and content.

In publishing the original diary or journal of Abraham Hunsaker, we have attempted to preserve his thoughts exactly as he wrote them. Some persons in reading through this journal may feel that we should have corrected some of his writing to conform to present-day usage. By our standards, Abraham may have needed some improvement in his spelling and mechanics of writing, but we hope that you will keep in mind that he did very well for his day. You will note in the text that only one in three of a Missouri company of soldiers could even sign his name and that the paymaster at Ft. Leavenworth was amazed to see that every man in the Mormon Battalion could write. We have specific record of only three or four months schooling for Abraham Hunsaker, but he obviously had more—if he could learn so much in three

or four months we are even more impressed. You will note throughout his history that he was always a leader in getting schools started and that when no schools were available, classes were taught in his home for his children and others. To anyone tempted to criticize Abraham's writing, we suggest also that you stop to consider how your writing might appear a century from now.

We felt that the descendants of Abraham Hunsaker would rather read his journal just as he wrote it rather than as we think he should have written it. We have, however, broken the writings into paragraphs and sentences to make reading easier. In the original journal, Abraham would write for pages without a sentence or paragraph break. We rationalized that we could aid the reader by inserting a few periods, commas, and capitals and by breaking it into paragraphs without changing the flavor of Abraham's writing. The words and spelling are his; our interpretations or insertions, which have been kept to the absolute minimum necessary for clarity, are set off in brackets.

We have used Abraham's journal to tell the story of the periods that it covered; however, there are many years not included in the journal. Several historical sources and traditional stories in the family have been used to fill in the events of these intervening years. The journal is set off in italics, and we have tried to document the other sources as accurately as we can.

Our admiration for Abraham Hunsaker and appreciation for the heritage he left us has been greatly increased by the information in this volume; we hope others of his descendants may also benefit from its contents.

Q MAURICE HUNSAKER AND GWEN HUNSAKER HAWS, Editors

Approved by the Hunsaker Family Organization, August 10, 1957

REUEL W. HUNSAKER, president

Q MAURICE HUNSAKER, first vice president

WILLIAM E. HUNSAKER, second vice president

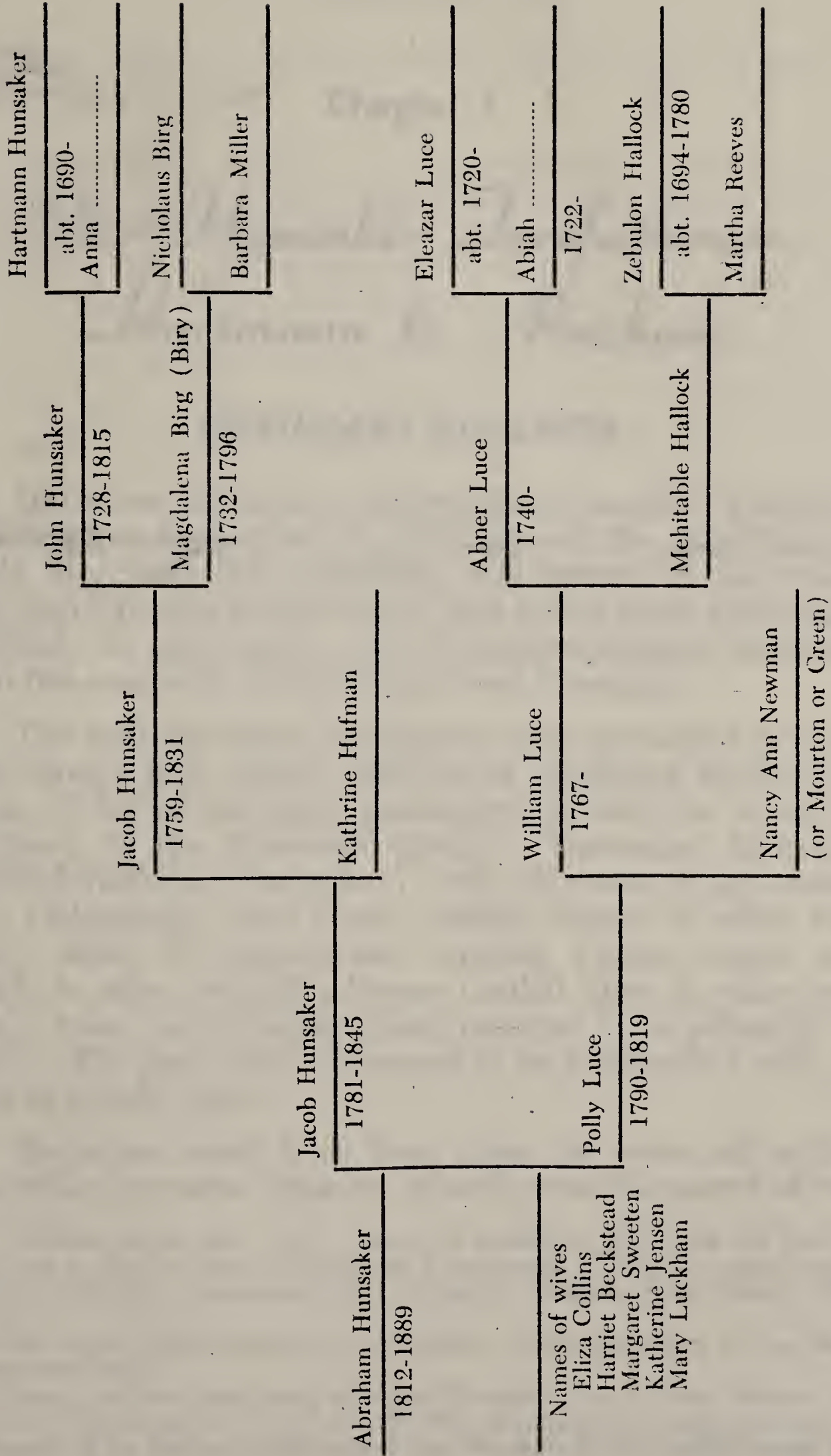
H. B. HUNSAKER, secretary



Part One

The Ancestors of Abraham

Pedigree Chart of Abraham Hunsaker



Chapter 1

Our Hunsaker Forefathers— Hartmann to Abraham

HARTMANN HUNSAKER

Hartmann Hunsaker, our immigrant ancestor, arrived in Philadelphia, September 10, 1731, aboard the ship *Pennsylvania Merchant*; John Stedman was master of the vessel. The ship's record stated that it had sailed from Rotterdam, Holland; its passengers were German-speaking emigrants from the countries of Switzerland and Germany.

The next day these immigrants were permitted to land, after having first signed a pledge of allegiance to Pennsylvania. A list of the ship's passengers showed the following members of the Hunsaker family:¹ Hartmann Hunsaker (spelled Hartman Huntseker); over 16 years of age—Anna, Eliz. (Elizabeth), and Frena (called Verene in other records); under 16 years—Ursse (spelled Ursula, Orcel, and Orsula in other records), Meyer (called Mary in other records), Anna, and Hannes (later referred to as Johannes or John). The first Anna is assumed to be Hartmann's wife, as there is a child Anna.²

Hartmann must have been about 40 years old at the time of his arrival in America, since he was the parent of two

¹William Henry Egle (Ed.), *Names of Foreigners Who Took the Oath of Allegiance to the Province and State of Pennsylvania, 1727-1775, with Foreign Arrivals, 1786-1808*. Harrisburg, Pa.: Edwin K. Meyers, State Printer, 1892. Pp. 25-28.

The name Martin Hunsecker is also listed among passengers of the *Pennsylvania Merchant*.

²Some evidence was found by Aleen Hunsaker Hansen from historical research in Washington, D. C., to indicate that Hartmann Hunsaker was born in Weisbaden, East Laben, Germany and that his wife Anna's maiden name was Stirtz.

daughters over 16 years of age; this would place the year of his birth about 1690.

In his record book³ Abraham Hunsaker lists Barbara Miller as Hartmann's wife; however, the record of Hartmann's landing in Philadelphia would indicate that his wife's name was Anna. An explanation of this inconsistency is found in an old Swiss Bible owned by Robert Hunsaker, who was a son of Samuel Y. Hunsaker, who was a son of Samuel, the youngest son of John Hunsaker, who came from Switzerland with his father Hartmann. This old Swiss Bible names Barbara Miller as the mother of John's wife, Magdalena Birg, which would mean that Barbara was John's mother-in-law instead of his mother. This Bible names the daughters of Hartmann and their husbands, exactly as does Abraham's record; the second marriage of Hartmann is also mentioned in this Bible as are the names of the three daughters—Catherine, Eva, and Elizabeth—with their husbands.

Hartmann Hunsaker and his family first located at Germantown, Pennsylvania, a short distance from Philadelphia. But Germantown was not their ultimate destination; they pushed on through Pennsylvania forests until they reached an area in Lancaster County. There they found fertile farmlands and many neighbors who spoke their language and worshipped at the same church.

That Hartmann and his family came to America to find religious freedom seems certain since they were members of the Dunkard Society and they lived in Europe at a time when persecutions were heaped upon those men and women who forsook the established Church. That they were religious outcasts is also indicated by the fact that they settled in Pennsylvania, where William Penn had offered homes to

³Concerning this record, Meltrude Hunsaker Stohl wrote: "Grandfather's record, as we knew it, was in an ordinary account book and all in his own handwriting. It began with Hartmann Hunsaker and ended with his own posterity. This record was last seen . . . in about 1935. . . ."

" . . . His family record . . . must have been gleaned from old Family Bibles, and other old Family Records.

"We have no doubt that upon [at least] three occasions, Abraham Hunsaker spent a few weeks or months doing missionary work among his own people in Illinois and elsewhere, as well as collecting records."

religious dissenters who wanted to enjoy liberty in matters of religion.⁴

We have no record of Hartmann's death date. From the family records of some of John's sons, we learn that the Hunsaker family left Lancaster County, Pennsylvania and began to travel westward about 1789. Some descendants of Hartmann have speculated that inasmuch as families often scatter and drift apart after the death of the head of the family that Hartmann's death may have occurred some time in the 1780's. His remains probably lie in some Dunkard burial ground, most likely in Lancaster County, Pennsylvania.

CHILDREN

NAME	BORN	DIED	MARRIED
BY ANNA (last name unknown)			
Elizabeth	Over 16 on 11 Sep. 1731		Jacob Gath
Verene	Over 16 on 11 Sep. 1731		John Roth
Ursula (Ursse)	Under 16 on 11 Sep. 1731		Landes Kopf
Mary (Meyer)	Under 16 on 11 Sep. 1731		Casper Roland
Anna	Under 16 on 11 Sep. 1731		Louis Mohler
John (Hannes) By (name of second wife unknown)	22 May 1728	July 1815	Magdalena Birg
Catherine			John Birg
Eva			John Weldy
Elizabeth			Abraham Birg

⁴Another Hunsaker who apparently took advantage of the religious freedom offered in Pennsylvania was Valentine Hunsicker, who arrived at Germantown 14 years before Hartmann. We have no proof as yet that any blood relationship existed between Hartmann and Valentine.

Valentine Hunsicker was born in the Canton of Zurich, Switzerland, in the year 1700. His parents died when he was a small child, leaving him in the care of his mother's people, Valentine Klemmer and his wife. In 1717, the Klemmers and their 17-year-old grandson, with others of their relatives and

JOHN HUNSAKER

John Hunsaker was born May 22, 1728 in Switzerland and was only three years old when his family landed at Philadelphia. The Hunsakers settled first at Germantown, Pennsylvania; it is not known how long they stayed there but by May 15, 1750 when John married Magdalena Birg, the family had located in Lancaster County, Pennsylvania. Magdalena was born January 3, 1732 in Pennsylvania, a daughter of Barbara Miller and Nicholas Birg.

John and Magdalena had 13 children, all born in Lancaster County.

By 1790, some members of the family of John and Magdalena were in various counties of Kentucky. John and Magdalena, with some of their sons and daughters, made their home in Muhlenberg County. Here Magdalena died in 1796, about 14 years before the Hunsakers migrated into southern Illinois, where they were led by 83-year-old John. The place where the families settled was later known as Jonesboro, Union County, Illinois; John Hunsaker was buried in the Dunkard graveyard there in 1815.

friends belonging to the Mennonite Church, sailed for America. After a short stay at Germantown, Pennsylvania, these emigrants pushed on farther into the forests of Pennsylvania to Van Bebber, later called Skippack, in Montgomery County. Here Valentine Hunsicker assisted his Uncle Henry Klemmer to build the second Mennonite meeting house in America. (Taken from the *Valentine Hunsicker Genealogy*.)

CHILDREN

NAME	BORN	DIED	MARRIED
Abraham	13 Jan. 1751	In infancy	
John ⁵	16 Sep. 1752	18 Apr. 1792	Elizabeth Huber
Barbara	6 May 1754	29 Jul. 1788	
Nicholaus	3 Feb. 1756		Catherine Snyder
Hartmann	Abt. 1758	In infancy	
Jacob	6 May 1759	11 Mar. 1831	Kathrine Huffman
Joseph	20 May 1761	25 Sep. 1854	Margaret Stevenson
Abriam	25 Apr. 1764	Nov. 1841	Mary Snyder
George	12 Mar. 1766	1845	Susannah Mosure
Catherine	Abt. 1768		
Magdalena	24 Mar. 1770	LeslieKeith
Andrew	5 Jul. 1772		Mary Rhodes
Samuel	22 Nov. 1777	27 Feb. 1864	Hannah Rhodes

⁵The *Chronicles of Border Warfare* records an incident in June 1791 where Indians invaded the settlement on Dunkard Creek in the County of Monongalia, West Virginia. A Mr. Hunsaker, his wife, and child were murdered on the dividing ridge between Dunkard and Fish Creeks. The Hunsaker in this book is spelled Handsucker.

A. H. Hunsaker, Hunsaker Garage, 222 Hull Alley, Fairmont, West Virginia, wrote in a letter dated October 19, 1946: "The place where Hunsaker was killed is not far from where I live, about twenty miles. I have been to the spot where the murder was committed. There is a high knob on the ridge that . . . has always gone by the name of Hunsaker Knob. . . . There is no doubt in my mind, that this is the same family. . . . This book gives about a year's difference in the date . . . but that could very easily be." This A. H. Hunsaker is a direct descendant of Hartmann Hunsaker through John, Nicholas, John, and John.

JACOB HUNSAKER, SR.

Jacob Hunsaker was born May 6, 1759 in Lancaster County, Pennsylvania and married Kathrine Huffman in the same county in about 1779. Little is known of Kathrine Huffman except that she was born in Germany.

About 1790 the family of Jacob and Kathrine, together with many Hunsaker families, left their homes in Pennsylvania and journeyed into Kentucky, finally settling in Muhlenberg County. Later they moved to Union County in southern Illinois, where they were among the first settlers in Jonesboro. Jacob died March 11, 1831 at Jonesboro, where he was buried in the Dunkard graveyard; his wife lived to be 84 and was buried in the same graveyard.

CHILDREN

NAME	BORN	DIED	MARRIED
Anna	19 Apr. 1780	29 Dec. 1841	George Wolf
John	Abt. 1781	In infancy	
Jacob	4 Dec. 1781	26 Jan. 1845	Polly Luce Elizabeth Brown
Barbara	1784	1788	
George	12 Mar. 1786	2 Feb. 1881	Elizabeth Cokenower Isabel Ellis
Catherine	1 Oct. 1792	11 May 1861	Daniel Kimble
Mary	23 Mar. 1795	9 May 1831	Louis J. Simpson
Sarah	1797		John Hughs
Abraham	1799	1869	Polly Price

JACOB HUNSAKER, JR.

Jacob, Jr., was born December 4, 1781 in Fayette County, Pennsylvania and was about nine years old when the family moved to Kentucky. In Muhlenberg County on February 15, 1808, Jacob Hunsaker, Jr., and Polly Luce were married.

Polly, born September 24, 1790, was the eldest of the 11 children of Nancy Ann Newman (or Mourton or Green)⁶ and William Luce. William Luce had moved to Muhlenberg County from Long Island, New York, where his parents had settled after their emigration from the mountains of Wales.

Jacob and Polly's first two children—Nancy and John Luce—were born in Muhlenberg County. Not long after the birth of their second child, they moved to Union County in southern Illinois. Here in Jonesboro, Abraham Hunsaker, the third child of Jacob and Polly Luce Hunsaker, was born in a little log cabin on November 29, 1812. Two other children came to that humble home—Catherine and Jacob T. When Jacob T. was little more than a year old, Polly, the mother, passed away November 21, 1819 leaving five motherless children.

On March 9, 1820 Jacob Hunsaker married Elizabeth Brown. Their first four children were born in Jonesboro, the last five in Adams County, Illinois.

Some of Abraham's children recall the stories he told of life in Jonesboro in those early days. The stories that he used to tell of the bands of ferocious wolves that roamed through the timber, filling the night with terror because of their hideous wolf howls, made the youngsters creep up close to their father, while they listened eagerly for the climax of the story.

That Abraham had a wholesome fear of those creatures was evident as he told of some of the tasks that he was re-

⁶Although this name appears in Abraham's diary as Nancy Mourton, other records show William Luce's wife to be Nancy Ann Newman. A letter from Georgia Crosthwaite, 9201 Imperial Avenue, Garden Grove, California, dated April 4, 1955 indicates a third possibility. Miss Crosthwaite wrote, "You have it [Ann Luce's maiden name] as Newman and our family tradition says it was Green(e)."

quired to perform on the outskirts of the village. He used to tell of the improvised mill for grinding flour or meal. It was operated by a long sweep or pole with a horse hitched near the outer end of the pole. This mill was set up at the edge of the clearing. It was Abraham's job to put in the grain and take out the flour or meal, while his little brother, Jacob T., rode the horse and did the necessary urging to keep the animal at the proper gait to keep the mill grinding.

The forest was so near and the wolves made such hideous noises that it required a lot of determination on the part of the two nervous boys to prevent them from abandoning the milling operations and scampering for home. As they pursued their duties and listened to the hungry wolves, the boys would recall the story of the man traveling through the timber on horseback who was attacked by a band of those wolves. Having no weapon with which to defend himself, he was almost overpowered when he came to an abandoned log hut, where he was able to protect himself until help arrived. There were many such tales—some that didn't end so well for the person under attack. So it is small wonder that little Jacob, as he urged his horse around the path of the mill sweep, would cry out to his older brother, "Abe, Abe! They're coming closer! They're coming closer!"

When Abraham was about 14 years old, part of the Hunsaker families moved again, this time to Adams County, Illinois, a distance of some 300 miles.

Jacob Hunsaker died January 26, 1845 and was buried in the Dunkard graveyard, 15 miles east of Quincy, Illinois.

CHILDREN

NAME	BORN	DIED	MARRIED
BY POLLY LUCE			
Nancy	10 Feb. 1809	Dec. 1869	Jacob Wigle
John Luce	5 Nov. 1810	25 Dec. 1863	Martha Lemmons
Abraham	29 Nov. 1812	3 Jan. 1889	Eliza Collins Harriet Beckstead Margaret Sweeten Katherine Jensen Mary Luckham
Catherine	30 Sep. 1814	.	John Wigle
Jacob T.	20 Jul. 1818	20 Aug. 1889	Emily Collins
BY ELIZABETH BROWN			
Mary Ann	29 Mar. 1821	Sep. 1860	
Barbara	10 Mar. 1823		William J. Simpson
George	28 Mar. 1825	1884	
Joseph	11 Jan. 1827		
Daniel	10 Feb. 1829	1850	
Elizabeth	14 Sep. 1832		John C. Simpson
Eliza Jane	20 Apr. 1834	1856	
Matilda	1 May 1836	1840	
Manerva	23 Jan. 1839	1907	John Duff

TRADITIONS IN THE HUNSAKER FAMILY

Origin of the Name

The following information on the origin of the Hunsaker name is quoted from the *Valentine Hunsicker Genealogy*:⁷

In the center of the Black Forest about 70 miles from Zurich, the Huns, probably during the time of Attila's invasion, made their headquarters. This tribe left its name on landmarks: Hunruck (ridge); Hunsback (creek); etc. Among them is Hunseck, or Huns valley. The German name ecke, or corner, is common in Valley locations in the Black Forest (Schwarzwald). It has come to mean the end of the valley that widens out. There are Longeck (Long Valley); Rotheck (Red Valley); and Hunseck (Huns Valley).

The large part of the family names in this part of the world are derived from the locality with which the early stock was identified. We easily infer that the name Hunsiker came from Hunseck.

The Hunsaker Coat of Arms

A pen sketch of the Hunsaker Coat of Arms was among the notes and papers that Gertrude G. Baird sent to Joseph Hunsaker, son of Abraham, following his visit to Switzerland about 1885. Mrs. Baird was a Swiss-German who was hired by Joseph to do research for the Hunsaker family. She found the coat of arms in the archives at Aargau, Switzerland.

Later in 1935, Meltrude and Orpha Hunsaker Stohl hired Mrs. Baird to reproduce the coat of arms in its original colors. Mrs. Baird also sent the following explanation of the meaning of the Hunsaker Coat of Arms:

The main figure in the Shield is the Canine or Mastiff. That figure signifies Courage and Tenacity. It also signifies Trustworthiness and Devotion.

⁷This quotation came in a letter dated August 1947 from Jerome C. Hunsaker, Department of Aeronautical Engineering, Massachusetts Institute of Technology, Cambridge 39, Massachusetts. Jerome C. Hunsaker is a direct descendant of Hartmann Hunsaker through John, Nicholas, Jacob, George Troutman, and Walter Jerome.



The bearer of such a Coat-of-Arms must have been a person who would endure severe persecution, even risking his life and all that he possessed in defense of his Sovereign or of his country.

It also signifies alertness, quickness to observe, quickness to sense danger; yet steadfast and gentle in nature.

The Mount, or hill, signifies Strength; as the strength of soul that comes from the Earth. Three Mounts, or hills, denote three main sources of strength to nurture and strengthen the character described above.

The Mullet or star represents some Divine quality as received from the Heavens above.

Meaning: His virtues shine as a star in Heaven.

The name is spelled in various ways: Hunsaker, Hunzaker, Hunsiker, Hunsicker, Hunziker, Hunzicker, and Huntseker.

Earl Hunsaker Stohl, while serving as a missionary in the Swiss-German Mission in 1936, saw the Hunsaker Coat of Arms displayed in many places and clipped a copy from a Swiss newspaper.

Julius Billiter, genealogist, who has done research for the Hunsaker family in Switzerland, says he has records of thousands of Hunsakers in that land, but so far he has never been able to find the connecting link between the people there and Hartmann Hunsaker, our immigrant ancestor. Of the coat of arms, he says, "In all probability it belonged as much to your ancestral line as to the people who have adopted it over here."

From this same Canton of Aargau, the letter quoted below was sent to Joseph Hunsaker by the county clerk. Although the information in this letter has never been further proved nor disproved, it is included here for what it may be worth. The letter has been translated from German.

Aargau, Switzerland
August 11, 1886

Mr. Joseph Hunziker
Postgasse 36
Bern, Switzerland

Upon your announcement in the "Aargauer Nachrichten" (Aargau News) and the "Aargauer Anzeiger" (Aargau Intelligencer) wherein

you ask for information regarding the community from which a *Mr. Hartmann Hunziker* with his six children in 1730 emigrated from Switzerland to the United States, I took pains with looking up old Financial Reports preserved in the Aargau-State-Archives from the former *Bernese County of Lenzburg* where Hunziker people have been quite numerous. It was worth the trouble for I was fortunate enough to find in the Report of July 1st, 1730, to July 1st, 1731, the following remark:

“INCOME FROM COLLECTED MONEY:

“Hanz Huntziker, Schoolteacher, from *KULM*,
“paid me for his brother 6 (Franks ?)”

Now, while the Christian name of this “brother” is not given, but you are so sure in giving in your publication the exact year, and there is no other “Hunziker” mentioned in the whole year’s Report, then I think I am justified in assuming that the “brother” of Hans Hunziker is the *Hartmann Hunziker you are looking for*. The fact that the Christian name Hartmann occurs quite frequently in Lenzburg and surrounding counties is another argument in favor of this assumption. Furthermore the former county of Lenzburg (under Bernese jurisdiction) included the entire district of the (Canton) Aargau where the Hartmann line is represented: Kulm, Gontenschwil, Leerau, Staffelbach and other places. While it is true that the Hunziker families for centuries have settled down in Aargau too, as well as in the Catholic villages of Hägglingen (in this place perhaps only since the Reformation), the Christian name Hartmann is not common in these places. The Hunzikers from Gontenschwil came from Kulm, and those from Bern from Aargau, as well as those in Wynau (Canton Berne).

Now with this information you have at least some points of contact. You should now proceed and consult the Church Records in Kulm to find out the relatives of Hartmann Hunziker, which can be done for the registrar tells me that these records are still available, back to the year 1650. May I advise you to contact in this matter the “Civilstandsamt in Unter-Kulm” (the Civic office of Registration), which would be willing to let you know the birth, marriage and baptism of Father and his children, charging only the lawful fee for it. If there is no particular rush about it, I myself would be glad to go to Kulm and do the research and compile a kind of a Pedigree Chart for you. Another question would be: is Unter- or Ober-Kulm the home town of Hartmann Hunziker? Years ago I have been told those in Ober-Kulm originally came from Unter-Kulm where all these families originated.

Where I have gone to details, somewhat, it is because I was under the impression that you are quite concerned to learn about the home town of this family which emigrated. It would, however, be impossible to get any benefit out of the respective citizenship, even if you could produce the correct name.

Under the former Bernese Government any emigrant—even those going only from one Canton to another—had to pay 10% of his fortune before he could leave.

Very truly yours,
(signed) WILHELM HEMMELER
County Clerk

The William Tell Story

There was a tradition in the family during Abraham's youth that the Hunsakers could trace their ancestry back to William Tell, one of Switzerland's heroes of by-gone days. Meltrude Hunsaker Stohl wrote:

Many times I have heard Aunt Mary Hunsaker Grant, also Aunt Susan Dunn Hunsaker, make that statement [that the Hunsakers could trace their ancestry to William Tell]. Just how or when the tradition got its start is not known, but that it was believed by more than Grandfather's household is borne out by the fact that his brother Jacob's family knew also of the tradition. When Jacob's sons and daughters insisted upon knowing what the initial "T" stood for in his name, they asked their father if he had been named for the ancestor, William Tell. Jacob's answer was that he had adopted the initial "T" as a part of his name, so that he might be known from all the other Jacob Hunsakers.

A history of Switzerland tells us that one of the early revolts, in 1308, against the tyranny of their rulers was headed by William Tell. In our school readers, we learned to hold William Tell in high esteem because of the skill he displayed when he was forced to shoot an apple, which had been placed on the head of his son. One encyclopedia has this to say of William Tell: "He was a famous peasant hero. He is said to have belonged to the Canton of Uri and is credited with being one of the instigators in his Canton of a rebellion against their Austrian oppressors." Kinsman or not, the tradition seems to have passed away in the Abraham Hunsaker family with our father's generation.

The Dunkard Traditions

Speaking of the Mennonite, Dunkard, and Amish people who inhabit Lancaster County, Pennsylvania, Fulton Lewis, Jr. said in a radio broadcast:

Here is a clan of people who have lived on the land for nearly three hundred years. By way of a historical background of these people, they originally came from the German speaking area of Switzerland—some of them as far back as 1680—to escape religious persecution. On the way they stopped long enough in Holland to get a Dutch inflection, in their speech, which is the explanation of their Pennsylvania Dutch dialect.

Meltrude Hunsaker Stohl commented:

And that explanation would apply to our Hunsaker ancestry. Oftentimes as a child I have heard Grandmother, or some of the Uncles or Aunts make the statement that the "Hunsakers were Pennsylvania Dutch." It is probable that Hartmann and his family did live for a time in Holland, for it was from Rotterdam that they embarked for America on the ship Pennsylvania Merchant in the year 1731.

That our Hunsaker ancestors were devout members of the Dunkard faith stands to their credit. The Dunkards are a people who believe in work, in the home, in truthfulness and honesty, and in keeping the Ten Commandments. They are a clean and thrifty people who believe in paying their debts and helping their neighbors.

Dunkard graveyards have provided the burial ground for most of our ancestors from the time Hartmann arrived in America until Abraham joined the Church of Jesus Christ of Latter-day Saints. Aleen Hunsaker Hansen visited the Dunkard burial ground near Jonesboro, Illinois in September 1945; she wrote of it in a letter:

The cemetery is right in the midst of a cow pasture now; it is on rolling hills. Many of the gravestones have been knocked down and cannot be seen unless you get right on to them. We had to search around a lot and, of course, did not find nearly all the graves. Many of the markers are almost covered with soil and have toppled over, face down, so they cannot be read at all.

The graves of Daniel Kimmel and his wife, Catherine Hunsaker, were enclosed in a fenced lot, with several others, and the stones were standing erect. The writing is getting quite blurred on some. The fence is broken down on one side now, and it will not be long before they will be tumbled down too.

It is deplorable that those graves were not taken care of. We found the graves of Abraham and Mary Jane Snyder Hunsaker; they were in the old part of the cemetery and the grass was about to our knees; it had rained and the grass was wet, but we searched every grave and found many Hunsakers. In the new part of the cemetery, we found many Hunsakers also; that part is beautiful and is kept up fine.

The Dunkard Grave Yard in Jonesboro is owned by a widow . . . and it might be that it could be bought from her and fenced from the rest of the pasture. If the graves [markers] were straightened, and if one could dig deep enough, we might uncover a lot of markers that have been trodden down.

I would sure like to see something done about the Dunkard Grave Yard. It is our people, almost entirely, that are buried there: Grandmother Polly, Great Grandfather Jacob, and Great Great Grandfather John, according to Grandfather's Diary.



Old Dunkard cemetery near Jonesboro, Illinois where numerous Hunsaker relatives are buried.

19-20



Part Two

*The Story of
Abraham Hunsaker*

Chapter 2

Abraham's Early History as Recorded in His Journal

SHORT HISTORY OF ABRAHAM HUNSAKER¹

Abraham Hunsaker was born in the year 1812, Nov. 29, Jonesborough town, Union County, State of Illinois, son of Jacob Hunsaker and Polly Luce. My father was born in Pennsylvania, sone of Jacob Hunsaker. He lived till he was some 64 years old and he dyed. He was a good and honest man all the days of his life. As long as I new him he never lyed or cheated or took anything dishonestly. He even never took the name of the Lord in vane, but he had self government over his passions so he never s[p]oke rashly, but allways temperate and came [calm]. He belonged to the Duncard Society till his death. He was 27 years old when maryed to my mother. He had 5 children by my mother, viz: Nancy, John L., Abraham, Katharine, Jacob.

Nancy was maryed to Jacob Wigle and had 7 or eight children.²

John maryed a girl whose name was Marthy Lemmon and had 5 or 6 children.

Katharine maryed a man whose name was John Wigle, brother to Jacob, [and] had 2 or 3 children.

¹This is the title Abraham Hunsaker placed at the beginning of his journal. No date is given for this first entry. In publishing this journal, the editors have attempted to reproduce the original wording, as nearly as it can be interpreted, including the spelling and sentence construction. In the interests of clarity, some punctuation has been inserted. Words and letters in brackets are the editors' and do not appear in the original journal.

²Abraham left several blank lines after mentioning each brother and sister, apparently intending to fill in names of their children or other information later.

Jacob maryed a girl by the name of Emely Collins, cousin to Eliza, my first wife. They had 6 or 7 children when we saw them last. They all moved to Oregon except my brother, John. He was in Texas when I last heard. I am looking for him to moove here.

My father allso maryed [a] girl after my mother dyed by the name of Elizabeth Brown. They had 9 children when my father dyed.

My father's father's name was Jacob. He lived till he was 84 years old when he dyed. He was a hatter by trade, a good and honest man.

My father's father's father, being my great grandfather, his name was Jacob. He lived to a good old age and full of years. My great granfather was 106, one hundred and six, years old when he dyed.³ My granfather and great granfather and granmother were buryed with my mother some 2 miles west of Jonesborough town, Union County, State of Illinois, near where I was born. My granmother Hunsaker's name was Katharine and she was 84 years old when she dyed.

My mother was some 30 years old when she dyed. She was buryed with most all my fourfathers in a graveyard that we called the Duncard graveyard, for most all were duncards or belonged to the duncard society, near Uncle George Wolf's farm who was the main minister of that society. My mother while on her death bed said she saw visions and would have the bible with hir in hir death bed till she dyed. In hir visions she saw that all relidgion was rong and that the true gosple would yet be revealed. Hir name was Poly Luce, daughter of William Luce and Nancy Mourton.

My granfather Luce was an honest man and honerable in all his dealings. He was some 80 years old when he dyed and was buryed with his wife, Nancy, in mulinburgh county on green river near the mouth of muddy river. He was a

³This statement, written before Abraham had access to family records, seems inaccurate. His later records showed his great grandfather's name was John and that he lived to be 87 years old.

passionate man some like myself. He would have government over all his house; all had to obey him. He had some 8 or 9 children that lived to state of manhood whose name is Jacob, Isaack [?], Jonathan, Poly, Hety, Elizabeth. Some of their name I forget.

My granfather Hunsaker had 7 children that lived to rais tollerable large familys. Their names is called Jacob, George, Abraham, Anny, Katharine, Mary, Sally. One boy dyed when young, name Henry. My father and his father were the first settlers of Jonesborough town, Union county. It was a heavy timbered country, tollerable hilly and broken so they had to moove in on pack animals and afoot. [They] had to undergo hardships of new settled country deprived of every comfort of life except that they raised by their[selves] and neighbor. It was tollerable sickly place some 10 [miles east] of mississippi river. The bottom near the river was full of lakes and slues.

My father lived here in Union County till I was 14, fourteen, years old. He then moved to Adams County and settled some 15 miles east of Quincy. I had lived on bread and milk and vegitables till I was 14 years old. When we started on our journey to Adams County, being near 300, three hundred, miles they way we had to go at that time, I could not get milk and vegitables and I was taken sick haven to change my diet. I had to commence eating meat; I got well in a few days. The road was muddy, it being in the month of March. We traveled over flat wet country where I first beheld prairy country. I had lived in very heavy timbered country where the large poplar, oak, and gum grew.

I lived with my father for some 3 years when he sent me and my brother Jacob back to Union County to get some cattle that was coming to my father for his farm he had sold. While we wer here in union county, my brother Jacob was taken sick with chi'll and fever. He was quite sick but recovered when we started home. The day before we started I gave him enough whiskey to mak him drunk hoping it

would cure him. It cured him. While I was here in Union county I went to school to a babtis [Baptist] minister which my father had sold his farm to. We wer here some 3 or 4 months. I collected togeather the cattle and came home to my father.

My brother John had gone to Galena to work in the lead mines. He stayed 2 or 3 years and made considerable and he then bought a lead [mine] and gave all he had made and went in debt or promised more. The man had placed some ore in the lead mine [and] made him think it was a very rich mine, but my brother was mistaken—it was no count and he came home in debt some 4 or 5 hundred dollars. It was not exactly by my father's council for him to go to the mine, but by my brother's request.

I was the oldest boy that lived at home after my brother John left and had charge of his farm in summer, and in winter took care of his cattle some 15 miles from home where my father bought a quarter of section of land. He gave this farm to my sister Nancy and my brother John after he came home. While I was here on this place, I and my sister Nancy, being the only ones that was at home, we concluded to go and hunt beer [bear] as I had some fine courses. We had not gone farther than one mile when I was bit by a rattlesnake. We had no neighbors neare[r] than 3 miles. We were both young and inexperienced in cureing snakebite; however I immeaditly tyed my galluses as tight as I could round my leg. The snake bight got worse for twelve hours at which time the poison ran threw my body and I fainted away for 2 or 3 times. They supposed I was dying but when I came to after the first time I had apatite to drink lard and I drank one pint of hog's lard. I got better and got well directly.

When I was betwen 17 and 18 years of age I saw my wife Eliza and when I see hir she was spinning flax on a little wheal and it appeared to me that I had see hir before in some other country. It was al'so made manifest she was [to be] my wife in a few months. I talked with hir on the subject of mariage. We entered in mariage contract and agreed to

wait for 2 years or more before we should get married. We were too young both of us; I was not 18, Eliza was but 13 past. I see her some times in the time before we were married, but finally I was tempted to not have her till the full 2 years was passed by. I being in the neighborhood where she lived, it was impressed on me to go and see her for she is [to be] your wife. I accordingly went immediately in my dirty clothes for I was some 10 miles from home on business teaming with cattle. I went and told her that I had come to renew our marriage contract. She was very glad for she knew I had slighted her. This was Dec. 23, 1832. I told her if our parents were willing we would get married the following Thursday week. So I asked her father and mother if they were willing to the match; they readily consented. I also asked my father; he consented to the match.

I took my first wife Eliza and was married January 3, 1833 when I was 20, twenty, years old and 34 days; Eliza was 15 years and 10 months lacking 2 days. We lived with my father for 2 months till I could build me a cabin, then we commenced housekeeping. My father had let me make an improvement on some vacant land; we lived here some 2 years. I had dug for water some 65 feet and the water was not good. I sold out and bought me a farm where we lived and built a frame house and large rough barn and set out a large orchard of apple and peach trees. We lived here till we joined the mormon society, but I am ahead of [my] story.

I lived with my wife Eliza for nine months and two weeks when a boy was born Oct. 22, 1833. We call his name Jacob after his grandfather Jacob Hunsaker. He lived eight weeks and he died. We buried him in the duncard graveyard where my father and aunts Any, Mary, Sally was buried as also some of my half sisters and connection. The graveyard is 15 miles east of Quincy near Uncle George Woolfs, who married my father's sister Any. My aunt Sally married John Hughs and raised large family. Aunt Mary married Lewis Simpson, raised large family. Aunt Katharine married Daniel

Kimble and had large family. My uncle George married a girl whose name was Sible Ellis, raised large family of girls. Uncle Abraham married a girl whose name was Dodd and had large family.

To return to my subject, as I had stated we had bought a piece of land and improved it and moved on it and in the year Dec. 3, 1835 a daughter was born. We call her name Mary after Eliza's mother; she was a very handsome child.

I continue farming on my farm near Pigeon creek, also near Payson. We have a good farm and do well as to raising grain and pork for some 2 years, when Eliza has another daughter born to her. We call her Elizabeth; [she] was born Nov. 17, 1837. My brother Jacob was peddling apples and had a wagon load at my house the day Elizabeth was born; he had to be routed off as boys were not needed at such times. We still continue farming and setting out apple and peach trees till I have some three hundred trees set out in one orchard.

In 1839 Lewis Jones Hunsaker was born Saturday night near 12 o'clock at midnight April 6, 1839 near Payson, Adams County, State of Illinois. At the same time the Latterday Saints had been driven out of the State of Missouri by cruel mobs and one family by the name of Amos McBride had stopped in my house having no other house to go in. I took him in with me; it was the first time I had the privilege of hearing the Latter day saints. The Lord told me by His holy spirit they were the servants of God.

April 6, 1839 I was led to investigate mormonism. I went to hear David Evens [Evans] lecture on mormonism [and] was convinced he was a servant of God, but my tradition was very strong for I belonged to the Duncard society. I continued to hear mormonism more or less all summer till winter when my half sister Mary Ann who was blind had a vision and she said personages came to her and told her many things, also told her she would receive her sight. Those messengers [messengers] came to her 3 times and told her the same things. Her parents did think the mormons were imposters and did not

take hir to the mormon meetings and she told me she would come and live with me for awhile if I would take hir to meeting and have the Mormon Elders administer to hir. I told hir I would take hir to hear Mormonism. I did so and called on Elisha Grover, an Elder, with some other elders. They did not like to administer to hir, but they did reluctantly after asking several questions but had not much faith. Her eyes did not receive sight. I doughted mormonism, but my sister said they wer the very men that apeard to hir in hir vision and was the same questions asked, and it was allso told hir in the vision that she would not receive hir sight till she called on the elders 3 times.

Time goes on till in the somer of 1840 when I became convinced that mormonism was from the Lord, but my parents was opposed to my joining the church.

On the first Monday of November in 1840, on the day General Harison was elected president of the U.S.A., on this day my brother John was healed of a very survear sickness. He had been under Doctor Langrum for several days. He was begining to believe a little in mormonism but was to[o] proud to say so publicly. On the day Harison was elected there was severall folks in his house for he lived in the villige of Payson keeping store where the election was held. He became very sick and there was severall mormons in his house at the same time. My brother called on David Evans to pray for him; he accordingly done so with the assistance of Bro. Weeb and the Lord heard their prairs and healed him so he rose up out of bed and ate his dinner and went to the poles and voted. He was tollerable hi spirited and did not lik to eald [yield] to mormonism. He began to dought in mormonism and thought he would not acknowledge the hand of the Lord in it and was taken sick again and was sicker than he was before so he sent for the elders again and they laid hands on him in the name of Jesus and [he] was healed instantly. But he being so proud, he was determined not to acknowledge mormonism and yeald to that despised society

and his mind was darkend thre, 3, times so he was taken sick again and was allmost dead when he again sent for the Elders and the[y] praid for him again and he was healed allmost well when he then declaired he would testify that the Lord had healed him for 3 times if it was the last words he had to speak. So he was babtized into the Church of Latterday Saint and started of[f] some 220 mile to St. Louis to purchase good[s].

Nov. 15, 1840—I was babtized by David Evans, allso my wife Eliza [and] several others. We wer babtized in Pigeon creak. Held meeting at my house at the same time [and I] was confirmed under the hands of David Evans and Chas. Weeb into the Church of Latterday Saints on 15 of Nov. 1840.

Allen Hunsaker was born July 9, 1840; he was named for his granfather Allen Collings [previously spelled without the g].

We still continyou to live on the farm where I joined the church till March 1842 when I swaped my farm to a Mr. Hibbard for one in Hancock County on the rapids of the Mississippi near Nauvoo, some 3 miles below Nauvo where we mooved.

MARCH 1842—I settle on my farm in Hancock County on the rapids of the Mississippi. In this spring my daughter Mary is taken very sick for 3 or 4 weeks. The Lord heald hir of hir sickness. After she gets well, my son Lewis Jones was taken very sick allso. He had hitherto been very stout healthy child, allso very smart and sensible, but he was sick nigh unto death but I continued in fasten and prair [fasting and prayer] with my wife Eliza. [We] did not like to let him go. The devil buffeted him very sorely for some 5 or 6 weeks and I sincearly beleive it was the time he was to go hence and I finily halfway gave him up, but Eliza could not give him up to dy, so she clung to him and the devil was rebuked threw faith in administering to him, by babtizing him in the font

of the temple of Nauvoo, and by the laying on of hands. He was healed and restored to health but was injured very much in hearing and allso in his sence, but he is a tollerable smart thurogoing young boy, would accomplish anything he would set his hand to doo, or nearly so. He was some headstrong and would have his own way sometimes, but he was faithful to doo that which I sent him to doo.

I commenced farming here on the bluffs on the banks of the Mississippi river. We have a tollerable good peach orchard on this farm. We here have the privelege of going to meeting every Sunday to the grove in Nauvoo where we heare the Prophet Joseph Smith speak on the stand to the saints and allso heare the twelve Apostels preach the gospel in its beauty.

Brother James Owins and family moove here and lives with me for several months. We have considerable many peaches this sumer and fall and we have a good many visitors allso.

AUGUST 31, 1842—Sary Hunsaker was born Aug. 31, 1842 while Br. James Owins folks lives in one of our rooms. About Sept. 2 Br. Heber C. Kimball and wife and others come and pay us visit. We gave them 3 or 4 bushels of peaches to take home with them. This was the first time I had visit with [an] Apostle of Jesus.

We continue our farming operations here for 2 or 3 years and settleing saints on my land and farm. There has [been] some 20 familys besides mine which has located on the land I swaped for. Several of them purchased land of me so we are liven in good neighborhood, so I can send my oldest children to school and we have night and day meeting to go to frequently.

I have a small mission pointed [appointed] me haven been ordained an elder under the hands of Br. Wilford Woodruff, orderd to be ordaind in a General conference held in Nauvoo. Br. Joseph Smith preached.

I went on mission to Indiany with Br. Nathen Packer where we babtized 5 or 6 persons, s[t]arted [a] little branch some 20 miles from Indianapolis. We was gone some 2 or 3 months, returned home, found all well, and we had bin blessed on our mission.

MARCH 1844—I [s]wap of[f] part of my farm to Br. Nick-erell for steem mill on the bank of river where I moove down the hill close on the bank of river where I commence sawing and grinding for the Brethren and working very hard day and night.

JUNE 27, 1844—This is a day of sollon [solemn] darkness to the saints of the most high for Joseph and Hyrum Smith, the Prophet and Patriarch, have bin shot in Carthage jail and Br. John Tailor [Taylor] survearly wounded. They were shot by an armed mob painted black while under the pledge of the Governor, Ford. The Governor gave them a sollem pledge that they should be protected and not molested when they gave themselves up to their enemys to be tryed for supposed cryme got up by Mormon desenters and others for the express purpose of murdering them. They had buin taken and tryed some 50 times, or at least Joseph had, but never found guilty, so he of course came of[f] clean but he has suffered much by mobs for they have beating and clubed him nearly to death or quite to death, but the Lord healed him and restored him to life again for to doo the work of laying the foundation of the church and restoreing the Preasthood and ordenences belonging to the holy preasthood.

The Governor had some 500 soldiers in Carthage when the Prophet and Patriarch gave themselves up to be tryed by law, and after they had committed them to jail the Governor discharged several of his soldiers to go and fix for murdering the Prophet.

26 June 24. 1844

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Page from Abraham Hunsaker's journal containing his comments on the martyrdom of Joseph Smith.

Chapter 3

Exodus from Nauvoo

After the death of Joseph and Hyrum Smith, Abraham did not write in his journal again for 12 years. He made his next entry while the circumstances surrounding the disappearance of his son Lewis during an Indian uprising were still fresh in his mind. Apparently he intended to go back and fill in the important events of the intervening 12 years, for he left 23 blank pages in the old ledger which he used as a journal. The information presented in this volume about Abraham Hunsaker, other than his journal, has been gleaned from various historical sources and from traditional stories in the family.

Following the assassination of the Prophet Joseph Smith, abuses and persecutions of the Saints were continued until they were forced to abandon their beautiful and comfortable homes in Nauvoo.

The Church leaders had given their word that as soon as the grass began to grow sufficiently to furnish feed for their livestock, they would leave the state. Preparations were in progress for their departure—every home was a workshop where the Saints fashioned equipment and vehicles that would enable them to follow wherever their leaders led.

It was while thus engaged that rumors reached Brigham Young that the migration of the Mormons must be held up, that their arms must be confiscated, lest they join with Britain in the Oregon Country, or with Mexico, or some other country to take from our nation a part of the coveted western territory. In *Nauvoo, the Beautiful* it is reported:¹

Almost every day in January brought reports to Brigham Young that the enemy would prevent their [the Mormons'] western migra-

¹E. Cecil McGavin, *Nauvoo, the Beautiful*, Salt Lake City: Stevens & Wallis, 1946. Pp. 219-222.

tion until they were disarmed or severely disciplined. . . . These reports prompted Brigham Young to begin their journey at once, so outwitting the foe that all the able-bodied persons would be out of Nauvoo before the spring unlocked the frozen portals of the Mississippi, enabling the troops to ascend the river and intercept the Mormons. . . .

On the fourth day of February [1846] the first covered wagons, laden with a scant supply of provisions for a nation in flight, were drawn onto the flatboats and were ferried across the dangerous river. . . . Several flatboats, some old lighters, and a number of skiffs, forming a considerable fleet, were pressed into service, working night and day in a determined effort to transport the exiles beyond the reach of their enemy.

A sketch of the life of Eliza Collins Hunsaker, written by her granddaughter, Belle Grant Tolman, assisted by Belle's mother, Mary Hunsaker Grant, adds to the story of the Hunsaker family at this period:

During the latter part of the year 1845 and the beginning of 1846, all of the Saints were busy preparing for the journey they were soon to begin. Even the children were busily assisting in those preparations. Eliza's children parched quantities of corn, which afterwards was taken to their father's mill and ground up. This parched corn could be eaten without further cooking, during stormy days, or at times when they could not stop to make a fire to cook their food. The mill was kept busy day and night, sawing and grinding for the brethren.

The Mill was finally traded for an ox and a cow, which would be of use to the family on their journey. The Hunsakers left their home in February and crossed the Mississippi River on the ice, not knowing where they were going nor what the future would bring them, but placing their lives and their future in God's hands.

Abraham and Eliza took their cattle, also a few sheep with them, the latter that they might have wool to make their clothes, for this mother had her spinning wheel and was prepared to make the yarn and knit the stockings or weave the cloth and make the clothing, as their needs required. Mary, the oldest child, then about 11 years old, was placed on a horse to drive her father's stock. (This Mary was Mary Hunsaker Grant, who helped record the three foregoing paragraphs.)

President Young and the members of the Twelve crossed the river on February 15 by way of the fleet of old watercrafts, which were in use day and night to convey the exiled Saints and their belongings to the opposite shore of the river.

Abraham and his family must have crossed the Mississippi about February 25 or soon after, since they crossed on the floor of ice. *Nauvoo, the Beautiful*, p. 222, quotes the "Journal History" as follows:

On the 25th, Charles C. Rich walked across the river near Montrose, on the ice. The next few days witnessed the strangest sight of all, long caravans streaking out across the mighty river over a solid floor of ice which stretched from bank to bank a distance of one mile. A few days later this unique roadway was broken, and the line of caravans was halted as great blocks of ice choked the river.

From *One Hundred Years of Mormonism*² we learn that upon leaving Nauvoo, the Saints first camped on the river, directly opposite the city of Nauvoo. As soon as they could contrive a method of transportation, they moved on to Sugar Creek, which was about nine miles northwest. There they cleared away the snow as best they could and pitched their tents on the frozen ground. This Camp of Israel was increased every day by newcomers until by the end of February there were 400 wagons.

On March 1 the command was given to this Camp of Israel, as it was called, to begin its westward journey. The company was divided into two groups with Brigham Young and Heber C. Kimball in general charge; these were again divided into companies of hundreds, fifties, and tens, with the necessary officers to look after the needs of each group.

On April 24 the advance company reached a point just beyond the Chariton, and stopped there long enough to make a settlement. On the second day of their sojourn there, 359 men, in response to a request from Brigham Young, reported for labor. One hundred of the men were directed to cut down

²John Henry Evans, *One Hundred Years of Mormonism*. (2nd Ed.) Salt Lake City: Deseret Sunday School Union, 1909. 536 pp.

trees for logs and rails; 10 were to build fences; 48 were to build houses; 12 to dig wells; 10 to build bridges; and the rest were to clear the land, plow, and plant seed. In just a few days thereafter, several acres of land had been fenced, crops put in, and houses erected.

This place they called Garden Grove. A few persons were left to guard it, and the main body of the Saints moved on. These homes and farm lands were to be used by needy members who would come along later.

Another city sprang up in exactly the same manner some thirty-odd miles west of Garden Grove. Homes, farms, and other necessities were prepared in the same way, by the first company, for the benefit of the less fortunate emigrants who would follow. In this place more than a thousand acres of land were fenced and put under cultivation. This was Mt. Pisgah, about 130 miles distant from the Missouri River.

Concerning these stations, Meltrude Hunsaker Stohl wrote:

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Knowing my grandfather, as I did, it is not difficult to picture him assisting in the construction of those wayside stations, Mt. Pisgah and Garden City. His ready response to every call that came from his Church leaders makes it almost a certainty that Abraham Hunsaker was one among the hundreds of volunteers who prepared a place of refuge for the many Saints who would follow on the long, hard trail.

The main body of the Saints reached Council Bluffs on the east bank of the Missouri River, about 400 miles from Nauvoo, by the middle of June. By the time the first company reached Council Bluffs almost the entire distance back was covered by a train of wagons.

However, it was more than two weeks later, in the early part of July that the Hunsaker family reached Council Bluffs. Evidence of this is found in the following statements quoted in the Church Section of *The Deseret News* of July 13, 1946:

On Friday morning, July 3rd, 1846, President Brigham Young, riding in his carriage with Heber C. Kimball and Willard Richards, started back over the Mormon Trail to Mt. Pisgah, about 130 miles

distant, where they were to meet with the inhabitants of that settlement and encourage the young men to enlist in the Battalion that was then forming to take part in the war with Mexico. . . .

On this second day of his journey, President Young and his companions passed 206 wagons traveling westward, including those of William Weeks, Frank Pullin, Abraham Hunsaker, John Murdock, Isaac Houstron, Robert Peirce, Father Morley and Joseph S. Clark. During the afternoon there was a heavy rainstorm, and the brethren were forced to remain for several hours in Joseph Clark's wagon. Thus they spent Independence Day July 4, 1846.

Upon reaching the Missouri, Abraham found a suitable camping ground for his family and his stock on Honey Creek, about a day's journey north from Council Bluffs.

Chapter 4

*The Mormon Battalion*¹

Abraham Hunsaker was one of the first to respond when the call came for 500 young able-bodied volunteers to serve in the war against Mexico. At this time he was nearing his thirty-fourth birthday.

After he had time to reflect he feared that he had acted unwisely in offering his services. He knew that this response meant that he would have to leave Eliza, his wife, with six small children, the oldest being 11 years old. His family would be homeless with nothing but a covered wagon to shelter them and would have little provisions for even the barest necessities of life. He knew not how long his services might be required; he knew also that his travels would take him over many miles of uncharted territory, where hazards and dangers of every description might be lying in wait for him, making the possibility of his return very doubtful.

With all this in mind, he wrote to Eliza's parents telling them of her situation and asking if they would look after her and the children until his return.

Church leaders urged the men to join the Mormon Battalion regardless of personal sacrifices and promised to care for the families that were left. Brigham Young stated:

If we want the privilege of going where we can worship God according to the dictates of our conscience, we must raise the Battalion. I say it is right and who cares for sacrificing our comfort for a few years. . . .²

¹Source of much of the information for this and the following two chapters is: Sergeant Daniel Tyler, *A Concise History of the Mormon Battalion in the Mexican War, 1846-1847*. (Place of publication is not indicated.) 1881. 376 pp.

For a more complete account of the experiences of the Mormon Battalion, the reader is referred to this book.

²B. H. Roberts, *The Mormon Battalion, Its History and Achievements*. Salt Lake City, Utah: The Deseret News, 1919. P. 18.

Now I want you men to go and all that can go, young or married. I will see that their families are taken care of; they shall go on as far as mine, and fare the same. . . .³

The men of the Battalion were mustered into service Thursday, July 16, 1846 and marched toward Sarpy's Store, a trader's post some 10 miles away on the Missouri River, where they were to obtain blankets and commissary supplies for the journey to Fort Leavenworth, Kansas.

How Abraham felt at leaving his wife and little children at Council Bluffs is pretty well described in the journal of William Hyde, who also served in this expedition. Hyde wrote, "The thoughts of leaving my family at this critical time are indescribable. They are far from the land of their nativity, situated on a lonely prairie with no dwelling but a wagon, and the scorching sun beating upon them, with the prospect of the cold winds of December finding them in the same bleak, dreary place."

The day after the Battalion left, a meeting of all the Saints was called and there many instructions were given, as well as comforting assurances. At the conclusion of the meeting, a number of bishops were appointed to take care of the families of the men who had gone to serve their country.

On the following day, July 18, President Brigham Young met with the members of the Battalion as they were about to begin their march from Sarpy's Store to Fort Leavenworth, a distance of about 200 miles. President Young encouraged the men by predicting that not one of them would fall by the hands of the nation's foe and that their only fighting would be with wild beasts. They must be true to their country, he said, and true to God. Not on a single occasion, he added prophetically, should they be required to shed human blood. They were to remember their prayers; to refrain from profanity, obscene language, and the improper use of Deity's name; to be strictly virtuous and cleanly; to treat all men with kindness, and never take that which did not belong to them,

³B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, Century I, Vol. III. Salt Lake City, Utah: Deseret News Press, 1930. P. 87.

even from their worst enemies in time of war, if they could possibly avoid it.

On July 20, 1846 the memorable march of the Mormon Battalion began. Even that 200-mile march to Fort Leavenworth was not without its hardships and suffering. On their fourth day out they crossed the Nishnabotany River at Hunsaker's Ferry and camped near Lindon, Missouri. Before reaching the fort they had run out of flour, and for three days they marched through heat and dust, rain and mud, alternately, without sufficient food.

Lieutenant Colonel James Allen, under whom the Battalion enlisted, was in favor of moderate marches; but Adjutant George P. Dykes, being himself a great walker and having the advantage of a horse to ride, urged long marches. It is no wonder that at the very outset the health of many of the men began to fail.

One of the first nights out they were awakened when a strong gale hit the area in which their camp lay. Trees were uprooted all around them; lightning flashed and thunder roared, making the whole region a scene of terror, but not one tree fell in the camp of the Battalion and only one ox was killed.

At Fort Leavenworth, Kansas on August 3, the members of the Battalion drew their arms and accoutrements, and on August 5 each man received \$42.00 clothing money for the year. Abraham Hunsaker and a majority of the men sent most of the money back to help their families and to assist in preparations of the Saints for the journey west.

Sergeant Daniel Tyler in his *Mormon Battalion History*, page 136-137, wrote:

The paymaster was much surprised to see every man able to sign his own name to the pay roll, as, according to a reliable journal in my possession, only about one in three of the Missouri volunteers, who drew their pay previously, could put his signature to that document.

The first three companies took up their line of march on August 12; two days later Company D, to which Abraham

Hunsaker belonged, and Company E left the fort. It was only a few days before the last two companies had caught up with the main army at Stone Coal Creek. Here another terrible storm assailed them; when the storm hit camp only five or six out of more than 100 tents were left standing, and it took six men to each tent to hold it. Three wagons were upset, two of which were heavy government baggage wagons. A patch of willows was flattened by the wind like lodged grain. However, no one was injured. The day after the storm, it was necessary to rest and dry their clothing and bedding.

Colonel James Allen, who was dearly beloved by the members of the Battalion, passed away July 27, 1846; after his death the hardships and suffering of the Mormon boys were much increased. The new commander, Lieutenant A. J. Smith, was appointed without consulting the soldiers; he and the Battalion surgeon, Dr. George B. Sanderson, contrived between them to abuse the men unmercifully. The medicine which the doctor compelled the men to take was ruinous to their health and helped to make them unfit for the long marches, without water and on reduced rations. According to *Mormon Battalion History*, page 147:

It would have been difficult to select the same number of American citizens from any other community who would have submitted to the tyranny and abuse that the Battalion did from Smith and Sanderson. Nor would we have done so on any consideration other than as servants to our God and patriots to our country.

Abraham often told of "Doc" Sanderson and his old rusty iron spoon from which every man was forced to take his dose of calomel and arsenic if he showed any inclination to be unable to carry his end of the load. Concerning this old iron spoon, Sergeant Daniel Tyler said on p. 146 of *Mormon Battalion History*:

. . . It was customary every morning for the sick to be marched to the tune of "Jim along Joe" to the Doctor's quarters, and take their portion from that same old iron spoon. It was believed by many that this spoon had been thrown away by some soldier at the garrison and

picked up by the Doctor, thinking a new one would either be too expensive or too good for the "Mormons" to use in taking their medicine. It may, however, have descended from the Doctor's ancestors and been preserved by him as a precious heirloom.

So determined was Dr. Sanderson that the men should take his calomel and arsenic (these being all, or nearly all, the medicines he used except a decoction of bayberry bark and camomile flowers, as strengthening bitters to the convalescent), that he threatened with an oath, to cut the throat of any man who would administer any medicine without his orders.

As fast as one obstacle was overcome, the Battalion boys were confronted by another; there were creeks and rivers whose banks were so steep that it was necessary to tie strong ropes to the wagons, which several men had to hold onto as the wagon was let down. Then the process was reversed on the other bank and the men pulled on the ropes to bring the wagons to the top again. There were long stretches of sand where the soldiers were ordered to march in two columns to make tracks for the wagons to follow. There were also long stretches over steep ascents or through sand beds where as many as 20 men had to pull on long ropes to help the teams drag the wagons along.

To add to all of the physical suffering of these men was the anxiety about the dear ones left near Council Bluffs. Abraham spent many a restless night, thinking of his little family, worrying about them, and praying for them. In those days, there was no postal service that reached so far beyond the bounds of civilization.

During one of these harrowing nights, he had pictured Eliza and their six children out on the lonely prairie in a crudely built, homemade, covered wagon, perhaps even now suffering for lack of food and from the inclemencies of the weather. He recalled the sadness of their parting and Eliza's tearful assurance that the Lord would take care of them. Then he pleaded with the Lord to protect and care for them and that he might have some sustaining assurance that all was well with them.

The following morning, as the men were washing and preparing for breakfast, a dove flew into the camp, straight to

Abraham, and lighted upon his head. Some of his companions called attention to the bird resting on Hunsaker's head. It stayed there but a moment then flew back over the trail made by the Battalion the day before; it flew low directly over the line of march. Abraham watched the dove as far as the eye could see, and in his heart there was a feeling of peace, a feeling that a blessing and a promise had been sealed upon his head.

The next morning as the men prepared for breakfast, the dove again appeared. This time it circled around Abraham's head, then flew away. Some of his companions remarked, "There is Hunsaker's dove," but no one else realized, as did Abraham, that it had come to him in answer to his prayers, bringing with it the assurance that all was well with his loved ones, that they were in God's keeping, and that His promises never fail.⁴

From the sketch of Eliza Collins Hunsaker, we learn that friends built a cabin for the Hunsaker family "up Honey Creek." On the map of Iowa there is a Honey Creek which empties into the Missouri River about 10 or 15 miles to the north of Council Bluffs; this likely is the creek where Eliza's cabin was built.

Of her grandmother, Eliza Collins Hunsaker, Meltrude Hunsaker Stohl wrote:

In the years that I knew Grandmother Hunsaker, although I heard from her many Pioneer stories, there was never a complaint of the hard times, or of a scarcity of food or clothing or any other necessity during the year and a half that she waited for the return of her husband. She was independent, thrifty, and resourceful, and most likely she and her children were able to eke out an existence without being a burden to her friends.

The previously mentioned sketch of Eliza Hunsaker added this information:

Her people wrote again and again begging Eliza to return to them, criticizing her husband severely for leaving his family in such

⁴Meltrude Hunsaker Stohl wrote: "The foregoing story of the dove I have heard from Grandmother many times. Benham Hunsaker, a son of Abraham and Katherine Jensen Hunsaker, is authority for it as it appears here."

destitute circumstances, promising that neither she nor the children should want for anything if she would but renounce her husband and her religion and return to them. Her brother, who lived near Council Bluffs, repeatedly offered to take Eliza and her children to his home, telling her she would never see her husband again. But nothing tempted her or shook her faith. She had complete assurance that her Heavenly Father was caring for her and that he would bring her husband safely back. She knew well the trials and hardships that awaited her, but her husband and her religion were her dearest possessions, and not for any earthly pleasure or comfort would she forsake either.

On October 2 the Battalion reached the Red River; orders had been received from General S. F. Kearney that unless the command reached Santa Fe by October 10 they would be discharged. He suggested selecting 50 able-bodied men from each company, taking the best teams and traveling on a double forced march, leaving the sick with the weak teams to follow as best they could. Previous to this, 55 of the sick had been sent back to Pueblo.

According to *Mormon Battalion History*, p. 163:

The sorrow which they [the sick] felt at the loss of friends through having the Battalion divided, was in a great measure compensated by the relief they experienced at being rid of the Doctor's drugs and cursing for a few days. There was a noticeable improvement, too, in most of those who were sick after the Doctor left. . . .

After the division of the command, no unnecessary time was spent on the road even by those who brought up the rear. They were anxious to reach Santa Fe as early as possible, lest their friends of the advance division should be attached to some other corps and they be left to serve under their old religious persecuter of Missouri memory, Colonel Sterling Price.

Feed for the animals and water for all became more plentiful as they advanced, and the invalid soldiers were able to reach Santa Fe only three days behind the main Battalion.

The first division of the Battalion arrived at Santa Fe on the evening of October 9, 1846. On their approach, General Doniphan, the commander of the post, ordered a salute of 100 guns to be fired from the roofs of houses, in honor of

the Mormon Battalion. This same General Doniphan had been a lawyer in Clay County, Missouri, when Joseph Smith and others were tried by a court martial of the mob at Far West in 1838. When the prisoners were sentenced upon that occasion to be shot in presence of their families, General Doniphan denounced the decision as "cold-blooded murder," and by his influence the court martial was changed.

The Battalion passed through a number of Mexican towns where they visited the inhabitants. While passing through the village of San Miguel, Abraham saw, for the first time, Spanish sheep and goats, and he was much amused at watching the process of milking the goats. It was generally done by boys who sat at the rear of the animals, and of course the milk pail caught frequent droppings of "nanny-berries" which the boys carefully skimmed out with their fingers. Abraham often described the process and always with a great deal of enjoyment.

From Santa Fe, the Battalion traveled under Lieutenant Colonel P. St. George Cooke, whose judgment in traveling was much better than Smith's. Colonel Cooke never crowded the men unnecessarily, but the roads as the company advanced grew so much worse that both men and teams failed fast. Their only hope lay, as Daniel Tyler put it, "in our faith in God and on pulling at the ropes." Food, which was always scarce, became more so. The commanding officer, because of the discouraging reports of his principal guide, found it necessary to again reduce rations, which were already insufficient to keep up the strength of the men. On top of all this, they received orders to construct a wagon road to the west coast.

On November 8, four scouts who had been sent out by Colonel Cooke to explore the route ahead returned with the disheartening report that, in their opinion, it was impossible to get through with wagons. But the Colonel had started out to make a wagon road, and he was determined not to abandon the enterprise.

Wagon after wagon had to be abandoned, also some of the tents and army equipment, even a part of their meager supply of food had to be left behind as the roads became



This sword was carried by Abraham Hunsaker when he was a member of the Mormon Battalion. Abraham gave the sword to his grandson, Jedediah Grant, who passed it onto his son, Benjamin Grant.

Abraham's Bible (shown above) was given to his eldest daughter, Mary, when it was more than a hundred years old. Mary gave it to her son, Jedediah Grant, who gave it to his son, Royal Grant.

more and more rugged and difficult. By November 17 the Battalion struck a copper mine road leading to Yanos. The guides had traveled on 12 miles ahead and had been able to see much farther, but found no indication of water. They reported that, in their opinion, no water would be found short of the Gila River, 100 miles distant.

The Colonel was dumbfounded. To turn back was starvation and chagrin; to go forward seemed rashness; and to follow the road to Yanos and through other Mexican settlements would be to fall under General Wool's command and the men would find themselves in Mexico instead of California at the end of their year's enlistment. The commander and his staff held a council and decided to follow the road to Yanos through the settlements where food and fresh teams could be obtained.

A gloom was cast over the whole Battalion. All of the men's hopes, dreams, conversation, and songs since they had been forced to leave Nauvoo were centered in California; somewhere near there they hoped to find their families and friends.

In this critical moment Brother David Pettegrew, better known as Father Pettegrew owing to his silver locks and fatherly counsels, and Brother Levi W. Hancock, went from tent to tent and in a low tone counseled the men to "pray to the Lord to change the Colonel's mind." A few of the men slipped out to a secret place where they could unite in prayer. That night in the tents there were more than 300 fervent prayers asking for that one favor.

The following morning the journey was resumed along the Yanos road for about two miles, then the Colonel stopped. He looked in the direction of the road, then to the southwest, then west, saying, "I don't want to get under General Wool, and lose my trip to California." He rose in his saddle and ordered a halt. He then said with firmness, "This is not my course, I was ordered to California, and I will go there or die in the attempt!"

At this juncture, Father Pettegrew involuntarily exclaimed, "God bless the Colonel."

From here on the men found scarcely enough water to keep them and their animals alive. They drank from puddles where they had to spoon the water out; they drank from swamp holes; they dug deep wells; and many a night they made camp with no water at all. The summit of the mountain was finally reached with the wagons, but going down the other side was even more difficult. It was necessary to let the wagons down with ropes upon which the men pulled. But by December 1 the Battalion had reached the valley where there was water in abundance.

It was on the San Pedro River that the battle with the bulls occurred. This section seemed to be overrun with herds of wild Mexican cattle, and the bulls were very ferocious. They would gather along the line of march out of curiosity and would alternately run away and approach. Then the bolder ones would charge the marching column. Several mules were gored to death by the wild bulls, and the end-gates of one or two wagons were stove in. Several men nearly lost their lives in the battle with the bulls. Abraham often told of the narrow escape he had when a charging bull

selected him for its victim. He barely missed being gored by dodging behind a wagon.

Vividly descriptive of these battles was a song composed by Levi W. Hancock; this was one of the Battalion songs that Abraham used to sing. It was a great favorite with the younger generation in later years; in fact, some of the small Hunsaker boys could sing along with their father the entire nineteen stanzas.

THE BULL FIGHT ON THE SAN PEDRO

BY LEVI W. HANCOCK

Under command of Colonel Cooke,
When passing down San Pedro's brook,
Where cane-grass, growing rank and high,
Was waving as the breeze pass'd by:

There, as we gain'd ascending ground,
Out from the grass, with fearful bound,
A wild, ferocious bull appear'd,
And challeng'd fight, with horns uprear'd.

"Stop, stop!" said one, "just see that brute!"
"Hold!" was responded, "let me shoot."
He flashed, but failed to fire the gun—
Both stood their ground, and would not run.

The man exclaimed, "I want some meat,
I think that bull will do to eat;"
And saying thus, again he shot
And fell'd the creature on the spot:

It soon arose to run away,
And then the guns began to play;
All hands at work—amid the roar,
The bull was dropp'd to rise no more.

But lo! it did not end the fight—
A furious herd rushed into sight,
And then the bulls and men around,
Seemed all resolved to stand their ground.

In nature's pasture, all unfenc'd,
A dreadful battle was commenc'd;
We knew we must ourselves defend,
And each, to others, aid extend.

The bulls with madden'd fury raged—
The men a skillful warfare waged;
Tho' some, from danger, had to flee
And hide or clamber up a tree.

A bull at one man made a pass,
Who hid himself amid the grass,
And breathless lay until the brute
Pass'd him and took another shoot.

The bulls rushed on like unicorns,
And gored the mules with piercing horns,
As if the battle ground to gain,
When men and mules should all be slain.

With brutal strength and iron will,
Poised on his horns with master skill,
A bull, one mule o'er mule did throw,
Then made the latter's entrails flow.

One bull was shot and when he fell,
A butcher ran his blood to spill,
The bull threw up his horns and caught
The butcher's cap, upon the spot.

"Give up my cap!" exclaimed the man,
And chased the bull, as on he ran:
The butcher beat, and with his knife
Cut the bull's throat and closed his life.

O. Cox from one bull's horns was thrown
Ten feet in air: when he came down,
A gaping flesh-wound met his eye—
The vicious beast had gored his thigh.

The Colonel and his staff were there,
Mounted, and witnessing the war:
A bull, one hundred yards away,
Eyed Colonel Cooke as easy prey.

But Corp'ral Frost stood bravely by,
And watch'd the bull with steady eye;
The brute approach'd near and more near,
But Frost betray'd no sign of fear.

The Colonel ordered him to run—
Unmov'd he stood with loaded gun;
The bull came up with daring tread,
When near his feet, Frost shot him dead.

Whatever cause, we did not know,
But something prompted them to go;
When all at once in frantic fright,
The bulls ran bellowing out of sight.

And when the fearful fight was o'er,
And sound of muskets heard no more,
At least a score of bulls were found,
And two mules dead upon the ground.

Again after a few days march, water became scarce. The straggling, worn out, famished men came into camp at all hours of the night. Then one morning it was reported that there was water about 14 miles ahead, but there was no water. And to make matters worse, at intervals during the day, the men had to pull on the ropes to help the teams through the stretches of sand. At sundown a small pool was found, enough to give those present a drink by lying down; but as before the main portion of the camp had no water. When water was finally found the following day, those who were able to get to it filled their canteens and carried them back to their suffering comrades.

About noon on January 27, 1847 the tired, footsore, hungry, emaciated men of the Mormon Battalion reached the old deserted Catholic Mission of San Luis Rey. One mile below the mission, they ascended a bluff⁵ where the long-looked-for Pacific Ocean appeared to their view only about three miles distant.

⁵A monument to the Mormon Battalion was erected on this bluff 100 years later.

An express from General Kearney directed that the Battalion take quarters in a Catholic mission, five miles from San Diego. They arrived at this mission January 29.

Here the Battalion learned for the first time their commander's real sentiments toward them. Colonel Cooke issued the following "order" dated January 30, 1847:⁶

The Lieutenant-Colonel commanding, congratulates the Battalion on their safe arrival on the shore of the Pacific Ocean and the conclusion of their march of over two thousand miles.

History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless table-lands where water was not found for several marches. With crowbar and pick and axe in hand, we have worked our way over mountains, which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have laboriously guarded without loss. The garrison of four presidios of Sonora concentrated within the walls of Tucson, gave us no pause. We drove them out, with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus, marching half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country.

Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose, to enter upon a campaign, and meet, as we supposed, the approach of an enemy; and this too, without even salt to season your sole subsistence of fresh meat. . . .

The Battalion returned to San Luis Rey February 3, and orders were issued requiring the men to comply with all of the regulations of soldiers in garrison, such as lines of parade, cleaning arms and clothes, shaving, cutting hair, and saluting officers. The only complaint was that some who had not shaved since leaving home didn't want to do so

⁶*Mormon Battalion History*, pp. 254-255.

until they returned to their families. But military orders were imperative; according to its rules, no beard should be allowed to grow below the tip of the ear; hence the mustache only could be saved. The hair also must be clipped even with the tip of the ear.

At this time the men were nearly barefooted; some used, instead of shoes, rawhide wrapped around their feet, while others improvised a novel style of boots by stripping the skin from the leg of an ox. To do this, a ring was cut around the hide above and below the gambrel joint, and then the skin taken off without cutting it lengthwise. After this, the lower end was sewed up with sinews; when it was ready for the wearer, the natural crook of the hide adapted it somewhat to the shape of the foot. Some of the men had made trousers of old wagon covers. Clothing was scarce in California and what little there was in the country was far too expensive for the Mormon boys to purchase.

Whenever possible religious services were held on Sunday. Captain Jefferson Hunt frequently presided, but sometimes Father Pettegrew or Levi W. Hancock was in charge.

Private Abraham Hunsaker was appointed a sergeant in Company D on March 18, 1847 on the recommendation of his commanding captain. On the same date First Lieutenant George W. Oman and Sergeant Ebenezer Brown and nine privates of Company A, eight privates of Company C, Sergeant Hunsaker and five privates of Company D, and eight privates of Company E were ordered to comprise the detachment which would remain to garrison the post of San Luis Rey.

They remained at this post until April 6, when the post was ordered discontinued, and they were ordered to join the main Battalion at Los Angeles.

On April 24 the Mormon Battalion received orders to erect a small fort on the eminence which commanded the town of Los Angeles. Company A commenced work immediately at excavating the ground for the fort, and the work was afterwards prosecuted by 28 men from each company who were relieved every fourth day. A liberty

pole, consisting of two large pine logs each 50 feet long, was raised at the fort on July 1 by the Battalion.⁷

When General Kearney arrived at Los Angeles from Monterey on May 9, he remarked to an officer that history might be searched in vain for an infantry march equal to that performed by the Battalion, all circumstances considered, and added: "Bonaparte crossed the Alps, but these men have crossed a continent."⁸

The promise of Brigham Young that not one of the Battalion would fall by the hands of the nation's foe and that their only fighting would be with wild beasts was literally fulfilled. When the Battalion approached Tucson it was a veritable Mexican stronghold. But word reached the Mexican officers that a vast army was approaching and that their advance scouts numbered several hundred. Consequently the Mexican troops quartered in Tucson fled the city and the Mormon boys marched through its streets without even seeing the enemy. Again, though Santa Fe had surrendered and the war apparently was at an end a month before the Battalion reached California, one of the most bloody battles of the war was fought in an encounter with Mexican guerrillas near San Diego, shortly before the Battalion boys reached the San Luis Rey Mission.

As the time drew near for the release of the Battalion, various offers and plans were brought forward to induce the men to re-enlist for another six months. Some of the officers suggested that the men be compelled to do so. But most

⁷According to the *California Intermountain News* dated March 2, 1954, a monument honoring the Mormon Battalion and other Los Angeles pioneers is under construction. The article stated, "As the Battalion members were the first to raise the stars and stripes over the city, on Ft. Moore Hill, they will be honored by a huge flagpole and pylon. . . . Names of the Mormon soldiers who made the longest infantry march in history, from Council Bluffs to San Diego (and then to Los Angeles) . . . [will be] placed on the monument. . . ." Also, according to this article, Dr. Fauntleroy Hunsaker, president of East Los Angeles Stake (and great grandson of Abraham Hunsaker), will be among the descendants of that valiant group who will be honored when the memorial monument in the civic center is dedicated.

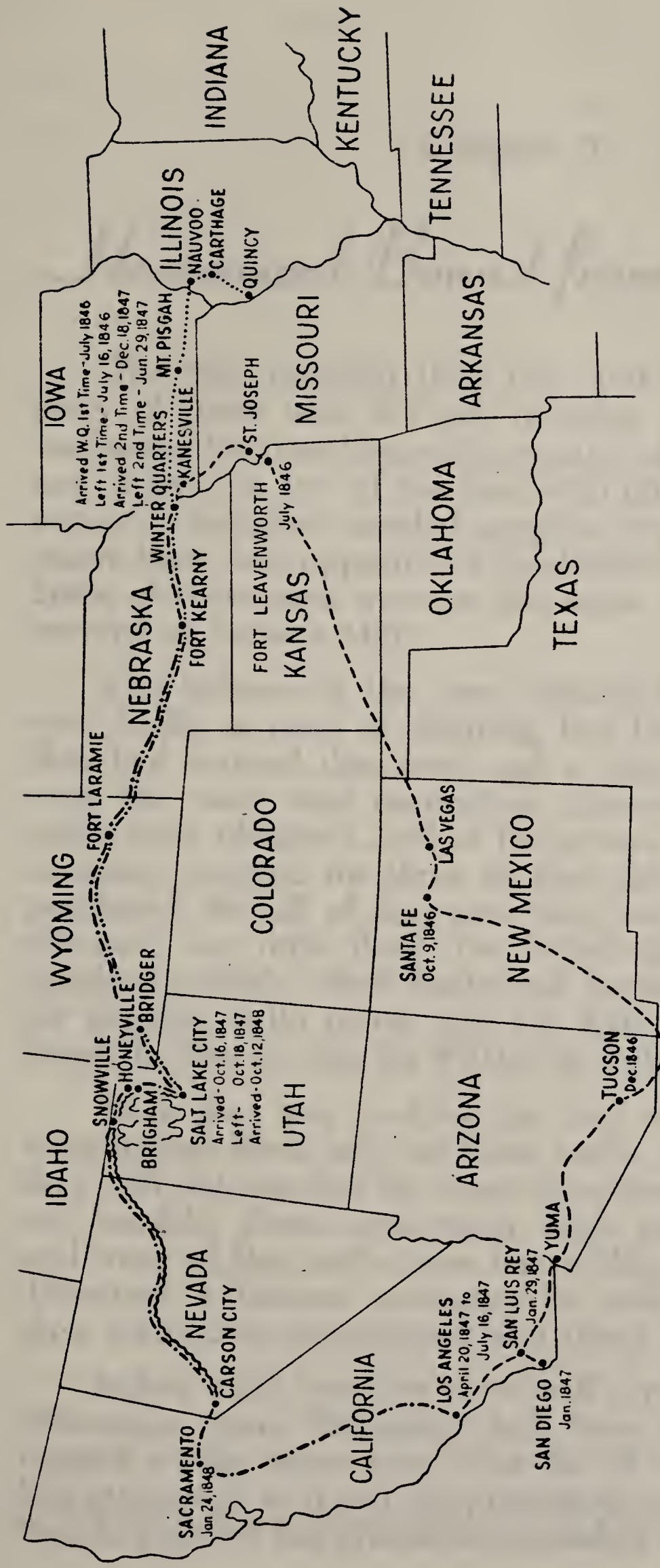
Faun reported in a letter dated August 1, 1957 that the Fort Moore Monument was then about four-fifths completed. He added that "members of the church here raised near \$100,000.00 as a gift toward the completion of the monument."

⁸*Mormon Battalion History*, pp. 281-282.

of the men were too eager to get back to their families to listen to any plan that might keep them longer than the year of their enlistment.

The men of the Battalion were permitted to take jobs, such as making adobes, burning brick, building houses, digging wells, and performing various other kinds of labor. Many availed themselves of the opportunity to labor to obtain provisions for the journey home.

On July 16, 1847 the five companies comprising the Mormon Battalion were formed in lines according to the letter of the company. Lieutenant A. J. Smith marched down between the lines, saying the words, "You are discharged." Abraham Hunsaker was a first sergeant in Company D at the time of mustering out.



..... Route from Quincy to Winter Quarters

----- Mormon Battalion March

----- Abraham's route after discharge from Battalion

..... Mormon Trail

~~~~~ Abraham's route to and from Carson, Nevada

Travels of Abraham Hunsaker

(Map drawn by Eugene K. Shepherd, a great grandson of Abraham Hunsaker)





## Chapter 5

# *Homeward Bound from California*

The men received their pay, and on July 20 the majority of those who did not re-enlist were organized into companies for traveling, with captains of hundreds, of fifties, and of tens. A few of the men who did not have sufficient money to buy their needed supplies stopped at Sacramento, where there was opportunity to obtain work at good wages. Some of these men were on the scene when gold was discovered at Sutter's Mill.

The balance of the men continued their journey. All were badly in need of clothing, but from past experiences they had learned that food and a means of transportation were the most vital necessities. Consequently horses and mules were obtained, and at Francisco's Rancho, where the company stopped for three or four days, beef cattle were purchased for all of the men who were returning. They obtained but little flour, for which they paid \$8.00 per hundred pounds. Beef cattle and horses were very cheap: for example, wild mares sold for \$3.00 or \$4.00 each and horses broken to ride for \$10.00 to \$20.00.

Their plan was to drive the beef animals before them, slaughtering them only as their needs required. However, they had not traveled far when they decided this plan was not feasible; there were many high and steep mountains and some of the cattle were lost within the first few days. Therefore it became necessary to make camp for a few days while they slaughtered and dried their beef.

Before these travelers were well over the Sierra Nevada Mountains, many difficulties had been encountered. They crossed on the same route that the ill-fated Donner Party had attempted to travel the preceding winter and were witness to some of the gruesome reminders of the tragedy that





had befallen that company. Abraham Hunsaker told many times of the terrible scene that the melting of the winter snows had uncovered by the time these Battalion boys were journeying toward their loved ones.

On September 6, the morning after they passed the remains of the Donner Party, the Battalion boys met Samuel Brannan returning from his trip to meet the Saints. Here is Daniel Tyler's account of that meeting as recorded in *Mormon Battalion History*, p. 315:

. . . We learned from him [Samuel Brannan] that the Pioneers had reached Salt Lake Valley in safety, but his description of the valley and its facilities was anything but encouraging. Among other things, Brother Brannan said the Saints could not possibly subsist in the Great Salt Lake Valley, as, according to the testimony of mountaineers, it froze there every month in the year, and the ground was too dry to sprout seeds without irrigation, and if irrigated with the cold mountain streams, the seeds planted would be chilled and prevented from growing, or, if they did grow, they would be sickly and fail to mature. He considered it no place for an agricultural people, and expressed his confidence that the Saints would emigrate to California the next spring. . . .

We camped over night with Brannan, and after he had left us the following morning, Captain James Brown, of the Pueblo detachment, which arrived in Salt Lake Valley on the 27th of July, came up with a small party. He brought a goodly number of letters from the families of the soldiers, also an epistle from the Twelve Apostles, advising those who had not means of subsistence to remain in California and labor, and bring their earnings with them in the spring.

Before they reached Salt Lake, there was some suffering from lack of water, but to these veterans who had endured so much while on the march to California, present hardships were but minor affairs. They arrived in Salt Lake City on October 16, 1847.

A few of the Battalion members found their families already in the Salt Lake Valley, and for them it was the end of the journey. Some of the men were so worn out with fatigue and sickness that they were unable to proceed farther eastward at that time. Still others preferred to remain in the valley to try to prepare a home for their families.





But there were thirty-two of the returning veterans who were so eager to meet their wives and children that they did not hesitate about continuing their journey another thousand miles, even at that late season of the year. One of that number was Abraham Hunsaker.

Abraham had hoped to find Eliza and the children awaiting him in the valley. It has been said by some of the older children in his family that his disappointment and his displeasure were very keen when he found that they had been left behind and were still with the Saints who awaited their turn upon the banks of the Missouri River.





## Chapter 6

### *The Last One Thousand Miles*

Abraham Hunsaker and his 31 comrades did not tarry long in Salt Lake Valley when they learned that their families had not yet arrived; the second day after their arrival in the valley found this little group of veterans again on the march.

They were unable to obtain flour in the valley. The Saints had scarcely enough food to supply their own needs and it was doubtful that they would have sufficient to last until they could harvest a crop. They were informed, however, that plenty of flour could be obtained at Fort Bridger, only 115 miles distant.

So these men began their thousand-mile journey on October 18, 1847, with but 10 pounds of flour each, mounted on horses or mules. Some of the men were still garbed in the clothing, or what was left of it, which they wore when they left home. Others, whose clothing had completely worn out, were clad in outfits of various sizes, styles, and colors—whatever the Saints in Salt Lake could spare from their own already scanty wardrobes. Abraham wore the same boots on his return as he did when he left, but they were patched and mended and reinforced until no part of the old original boot could be seen.

Fort Bridger was reached during a rather severe snow storm, and, as if the weather were not sufficient to dampen the spirits of the travelers, they learned that there was no flour at the fort. Jim Bridger said his entire supply had been sold to emigrants to California and Oregon. However, the returning veterans were able to purchase a little beef and were assured that they would be able to purchase all the flour they wanted at Laramie.

Before reaching Laramie they killed two buffalo bulls and jerked the best of the meat. They had also been able





to kill other game for food. It was about November 10 when the men reached Fort Laramie. They had used the last of their flour a week before. But again they were doomed to disappointment—no flour was to be had at any price. On top of this the post trader advised them not to kill any buffalo as it would offend the Indians. He suggested that it would be a better plan to hire the Indians to kill their buffalo for them.

Twelve miles below Laramie they found an Indian trader on the south side of the Platte River. A few of the men crossed over and purchased 100 pounds of flour for \$25.00. This gave them about three pounds to the man, so they decided to use it only for making gravy or for thickening soup so that it would last for a longer time.

When they were about 60 or 70 miles below the fort, their meat supply was exhausted. They were among buffalo, but remembering the advice of the post trader had not dared to kill any. Finally their hunger drove them to kill a bull and a calf; they reasoned that they might as well die of battle as of hunger—at least in battle their sufferings would be of shorter duration.

About 150 miles below Fort Laramie they awoke one morning to find 12 inches of snow. From this point to Winter Quarters, a distance of some 350 miles, they had to break trail through snow from one to two feet deep.

Some of their animals were either lost or stolen by the Indians just before and after crossing the Loup Fork River. Near the crossing they found the head of a donkey which had been killed by a company some time before. Captain Allred took an ax and opened the skull, and he and his mess-mates had a fine supper of the brains. Near the same point, Corporal Newell opened the head of a mule that had been killed the day before by Colonel James Pace's company with the same result.

The day before they reached Loup Fork they divided and ate the last of their food, which in the main consisted of rawhide saddle bags which they had used from California to pack their provisions in. This was during a cold storm





which lasted several days. Their next food was one of Captain Lytle's mules that had become unfit for travel.

Because of floating ice they were unable to cross the Loup Fork for five days, in which time they traveled down the river a few miles and found Captain Pace's company just in time to save it from being robbed by the Pawnee Indians. The two companies remained together for the rest of the journey.

It was here that Abraham Hunsaker, in the hope of procuring some corn from an Indian corn field on the other side of the river, took his frying pan full of coals from the fire and started across the ice on his hands and knees. He used two long sticks as skis and pushed his frying pan ahead of him. When near the other shore, he broke through the ice and went under, frying pan and all. He poured the water off the coals to save his fire, as the fire was his chief concern at the moment.

According to Benham Hunsaker this is the story as he heard it many times from his father's lips:

Father quickly slid the frying pan across the ice to the other bank of the river, then began his fight to get out. Since the ice would not hold him up and since his feet could scarcely touch the bottom, it was a desperate fight from there on to break the ice and fight his way out, inch by inch, as he was forced to do in that icy water.

He finally reached the other shore, almost frozen. There he saw, right in front of him, an old rotted stump of a tree, which he felt sure Providence must have provided. He gathered some of the slivers and laid them over the coals in his frying pan, which at that moment showed not a sign of life. He blew and blew until his breath was almost exhausted, then he rested and blew again. Finally his efforts were rewarded when he could see a faint glowing among the coals, and soon after that he had a roaring fire. He dried his clothes and warmed himself.

Later he again filled his frying pan with coals and pushed on alone to the Indian corn field. He saw no Indians, for which he was thankful. By diligent searching, he succeeded in finding a few nubbins of corn—enough for a feast as it seemed to him at that time. This he carried to an abandoned Indian wickiup, where he renewed his fire and parched the ears of corn. He ate until he was satisfied—or at least he ate as much as prudence allowed that he partake.





That night he slept in the abandoned Indian hut. The following morning he went again to the corn field—this time he hoped to gather corn for his friends. He had just returned to the hut with a few nubbins when three Indians appeared looking very forbidding and warlike. When they appeared in front of him, he thought, "This is probably the end." As he told the story, he used to say at this point, "I stood up as tall, straight, and fearless as it was possible for me to do. The Indians grunted and jabbered, and jabbered and grunted, and looked me over from head to heel. Then with a look of disdain on their faces, they turned and rode away. Perhaps they thought such a skeleton of a man could not long survive anyway, why bother with him. And yet I know that if I had tried to escape from them, or had shown in any way the fear that I felt, they would have taken my life, then and there. Again my Heavenly Father had overruled in my behalf."

The cold then became so intense the river froze over and Abraham returned to his group, to be greeted apathetically by his companions who were near death from starvation and cold. They said, "Hello Hunsaker, we had given you up for dead." The corn Abraham gave the men strengthened them enough that they could then continue the march.

As the company started across on the ice, it bent and cracked, and holes were broken in places, but the men succeeded in getting across. As soon as that was accomplished the ice broke up. The men felt that a kind providence had made a bridge of ice for their special benefit and then removed it as soon as it had filled its purpose.

From the time they killed Captain Lytle's mule until they reached Winter Quarters, probably 10 days, these Battalion veterans lived on mule meat alone and that without salt.

They reached the Elkhorn River, about 30 miles from Winter Quarters, on December 17, 1847. They found the ferry boat with ropes stretched across waiting for them to step into and pull over. This ferry had been built for and by the Pioneers who had gone on to Salt Lake Valley. It had been used by all of the various companies going that way and at this time by the returning Mormon Battalion, for whom it had been last left.





The next morning the men arose early and took up their line of march. The foremost men, including Abraham Hunsaker, arrived in Winter Quarters about sundown, while the rear came in a little after dark on December 18, 1847. They had been just two months making the journey from Salt Lake Valley to the Missouri River.

For most of the men, Winter Quarters was the end of the trail, but for Abraham Hunsaker there was still another day of travel. There was the Missouri River to cross, then from Council Bluffs it was almost a day's journey up the river to Honey Creek, where he had parted from his family and where friends had built a cabin for Eliza and the children. Happy indeed was that reunion of the Hunsaker family just before Christmas in 1847.



## Chapter 7

# *Emigration of the Hunsaker Family,* 1848<sup>1</sup>

The experiences which Abraham Hunsaker and his thirty-one companions had so recently passed through in their journey back to Winter Quarters were of value to them when the real exodus with their families began. They knew now the route they would be obliged to follow, the unending wearisome miles to be covered, and the difficulties that must be faced. They realized too, perhaps better than those who had not traveled those miles, the need to be thoroughly prepared.

Early in June, Abraham and Eliza had completed preparations and were on their way with all of their possessions. From Honey Creek to Winter Quarters was almost a full day's journey; when they reached that point they found all hands busy preparing for the great journey across the plains to the new home of the Saints.

Two large companies had gone earlier and the third division led by Willard Richards was to follow with the remaining Saints, as soon as they could procure outfits and be in readiness for the journey. The Hunsaker family was assigned to the Richards Division, so it became necessary for them to wait a few days at Winter Quarters for others to complete preparations.

President Richards called the brethren together around his wagon on Friday, June 25 and addressed them on the propriety of being vigilant day and night. Apostle Amasa

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<sup>1</sup>Orpha Hunsaker Stohl, who did the research in the Church Historian's Office, found two or three different accounts of the Willard Richard's Division of Pioneers. She copied all of them, and Meltrude Hunsaker Stohl sorted out the parts where the Cunningham Company was specially referred to or the company in which there was reason to believe Abraham was traveling.





M. Lyman bore testimony, and the men agreed to act as directed.

The next day President Richards remarked to his brethren that it was just four years ago that he accompanied the Prophet Joseph Smith to Carthage, when the "thunder and lightning, hell and damnation were let loose upon the earth." Also on June 24 Elder George A. Smith, writing from Winter Quarters to President Brigham Young, said:

We have raked the country with a fine tooth comb for cattle and wagons for Bro. Richards company and find that the brethren who are willing to help have already done all they are able to do, while those who were illiberal in the spring still remain so.

On June 29, 1848, the Amasa M. Lyman Company, in which the Hunsaker family traveled, rolled out of Winter Quarters at 4 p.m., Amasa M. Lyman and Jonathan Crosby on horseback giving directions.

The following day, Apostle Lyman's company was called together and organized with captains of hundreds, fifties, and of tens. Cunningham was chosen leader or captain of the sixth ten, which was the unit to which Abraham Hunsaker had been assigned.

On July 1 and 2 teams bound for the mountains continued to roll out of Winter Quarters, until there were only a few left in the town. A place out on the prairie, about three miles from the city, was selected for the Willard Richards' encampment.

The Lyman Company left their encampment early July 2 and arrived at the Elkhorn River at 9 a.m. Here they turned out their teams and breakfasted near the old rafting place. The brethren searched for a ford across the river and found one three-fourths of a miles upstream, where the water ranged in depth from 6 to 20 inches. After cutting down the banks, they returned to camp, and the group then moved up the river and commenced to cross. By about sundown, all the teams were safely over the river. After dark several teams arrived from Winter Quarters and they were helped across by those in advance.





Andrew L. Lameraux and John P. Barnard of the Amasa Lyman Company visited the Willard Richards Company on July 5 and brought news that the camp had crossed the Elkhorn River and there awaited the arrival of Dr. Richards. The next day the Richards Company traveled 15 miles to the Elkhorn River, crossed over by doubling teams and found Lyman's Company, which consisted of 108 wagons, corralled on the northwest bank and waiting for them. From this time on for a few days, the companies attempted to keep near each other—one day the Lyman Company traveled ahead, the next day it would be the Richards Company in advance.

Sunday, July 9, meetings were held between the two corrals formed by the Richards and Lyman Companies. Remarks were made by some of the brethren and the following rules were adopted:

1. That each ten shall travel ahead, alternately, according to its number.
2. That all lost property when found shall be brought to the captain of fifty's quarters.
3. All dogs shall be tied up at night.
4. No man shall be allowed to leave camp by himself without the consent of the captain.
5. Captains of tens are to instruct their men to have their families attend prayers at the sound of the horn.
6. Guards are to be placed around camp at 8:30 p.m.
7. Sounding of horn will be the signal for camp to arise.
8. Camp shall be ready to start at 7:30 a.m.
9. Obedience to officers is required.
10. Men owning horses or mules are to bring them into camp at sundown and make them fast.

The statistics of the Richards and Lyman Companies as reported at this time showed: 502 whites, 24 negroes, 169 wagons, 50 horses, 20 mules, 515 oxen, 426 cows and loose cattle, 369 sheep, 63 pigs, 5 goats, 44 dogs, 170 chickens, 4 turkeys, 7 ducks, and 5 doves.

The Lyman Company drove to Cedar Creek July 14 and the first ten went ahead and found a good crossing,





then returned and camped with the rest of the company on the east side of the creek. Because they were near an Indian village, the Omahas, the company fired a cannon before retiring and put on a double guard. Guards shot off guns every half hour before calling time.

The next day the two companies traveled as far as Shell Creek. The day was very warm—so warm two hogs died of the heat.

At a meeting held on July 30, it was concluded to divide the entire camp into three parts: Willard Richards would have charge of three tens, Amasa Lyman would have three tens, and Andrew Cunningham would be captain of the three tens known as the Third Division. The Hunsaker family was in the Cunningham Division, which took the lead at this time. Again during the ensuing days first one company was ahead, then another.

On August 19 it is recorded that the first company traveled 14½ miles and camped at Warm Springs. The brethren in Captain Cunningham's company corralled on the river bank.

In a letter dated August 21, 1848, Amasa M. Lyman informed church officials yet at Council Bluffs that the group had come thus far with little or no difficulty. "Feed has been tolerably good," he said, "and teams have done well, with the exception of sore necks, and a few cows and more animals are lame."

On August 24 a blacksmith forge was set up and considerable repair work was done. Hunters obtained some meat for camp. Three families of Captain Cunningham's company—Edwards, Hunsaker, and Kippen—arrived in camp with their five wagons. The next day the blacksmith forge was kept busy and the rest of Captain Cunningham's company arrived at 4:30 p.m.

September 2 found the Cunningham Company safely across the Platte River and continuing on to Mineral Springs. By the 12th they had reached Chimney Rock.

On Sunday, September 16, 1848, occurred an incident which does not seem to have been recorded in Church history, but which was of considerable importance to the Hun-





saker family. On the night of September 15, Abraham Hunsaker and several of his more-or-less impatient comrades were a few miles ahead of the company; their wagons were camped on the Little Sandy Creek in what is now Wyoming, while the rest of the company was back near Devil's Gate. As was the rule in the various camps, Sunday was a day of rest; consequently preparations were made to observe that rule the next day.

It was told by members of the Hunsaker family in later years that in the area where the Hunsakers and their companions then found themselves, the Indians had been pretty much in evidence. As a result there was not much rest in the little camp that night. There was a guard on watch and every man slept with his gun within easy reach.

Under these strained circumstances on Little Sandy Creek, Eliza Collins Hunsaker gave birth to a son in their wagon at 10 a.m. Sunday, September 16, 1848. This eighth child was blessed by his father and given the name of Abraham. Little Sandy Creek lies on the west side of the mountains which form the continental divide and to the north of the Bad Lands in what is now Sweetwater County, Wyoming. Two days later the main body of the Cunningham Company reached this point.

On September 19 the entire Cunningham group reached the Big Sandy; the next day they reached the Green River, 169 miles from Salt Lake City; on September 22 Fort Bridger was their camping ground. They made camp at Bear River on October 1 and at Weber River on October 5. The whole Cunningham Company arrived at Great Salt Lake October 12, 1848.

A list of the pioneers who arrived in the Cunningham Company appears in the Church Historian's Office at Salt Lake City. That list includes the names of Abraham Hunsaker and Eliza Collins Hunsaker, his wife.





## Chapter 8

# *The Early Years in Utah*

Church officials had prepared certain places where new arrivals might camp and enjoy the best accommodations afforded in the newly settled land. One of the first of these was Pioneer Park, another was in the area now occupied by West High School, and a third at the present site of the City and County Building. Those pioneers who brought cattle with them settled even farther south of the city.

The following is quoted from *Tales of a Triumphant People*<sup>1</sup> published by the Salt Lake County Company of the Daughters of Utah Pioneers:

In the spring of 1849 [the spring after Abraham's arrival] the large swale which runs north of Forty-eighth South and east and west of Highland Drive was settled. F. A. Hammond, William Bringhurst, Charles Harper, Mrs. R. W. Riter, Abram Hunsaker, and John Neff, and one or two others were first to take up land in this tract. . . .

Nearly all the houses built between 1848 and 1860 were of logs, which were chopped and hauled from the nearby canyons. These houses were built in an oblong shape, the logs being smoothed and edged with a broad ax. After they were cut the right lengths, they were laid in the wall with the ends dovetailed together, thus forming the sides and ends. The gable was three logs higher than the square on which extended the log which held the boughs, lumber, rushes, or dirt which made the roof. The fireplace was in one side of the room and was from three to four feet wide.

Because of rattlesnakes the people did not live in these houses very long but soon learned to make adobes. . . . The first adobes that were made were tramped out by feet, and then the clay was placed in moulds by hand. . . .

The first schoolhouse was built in the fall of 1849 by Abraham Hunsaker assisted by Charles A. Harper, Solomon Chase, William

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<sup>1</sup>Francis W. Kirkham and Harold Lundstrom (Eds.), *Tales of a Triumphant People*. Salt Lake City: Stevens & Wallis, 1947. Pp. 86-89.





Bringhurst, Randolph Alexander, and Francis Hammond. This primitive schoolhouse stood about a half mile west of the present ward meetinghouse where the old Church canal crosses Forty-eighth South. It was an adobe structure, about fourteen by fourteen, and had a roof of logs, poles, rushes, and dirt.

The school had only one desk which extended the entire length of one side of the room. It was not long enough to accommodate all the children at the same time, so of course they were obliged to take turns in doing their written work. There were about thirty-five pupils in the school. . . .

About every two weeks during the winter, a dance was held in the schoolhouse. Two or three boys would hire a fiddler who would charge from a dollar and a half to two dollars and a half a night. The admission ticket was sometimes paid in produce such as bacon, flour, potatoes, molasses, or corn. The dance started at early candle light and lasted until nearly morning.

Other settlers at Mill Creek, now known as Holladay, were the families of Roger Luckham and Alexander Beckstead. Isaac was born to Eliza and Abraham at Mill Creek October 11, 1850, just two years after their arrival in Salt Lake Valley.

Harriet Vernitia Beckstead, daughter of Alexander and Catherine Elnore Lintz Beckstead, became the second wife of Abraham Hunsaker on November 22, 1850, when she was little more than 19 years old.

When the principle of plural marriage was first made known to the Church, Abraham had been loud in his denunciation of it; he asserted that it was the promptings of Satan himself, who was trying to lead the brethren astray and so destroy the Church. However, at the time that he and Eliza had accepted the Gospel and had been baptized, they had done so with the firm conviction that Joseph Smith was the Prophet chosen by the Lord Himself to direct the affairs of the Church and that the principles and rules governing its conduct would be revealed through His prophets.

Abraham reasoned that if any of the teachings and principles of the Gospel as given to the Church by the Prophet were from God, then all were from the same source,





and if he rejected one he was acknowledging a lack of faith in the leadership of the Church and in the Gospel.

Both Abraham and Eliza prayed sincerely and earnestly that the Lord would make known to them whether the principle of polygamy was of divine origin. In answer to their supplication, they received the testimony that it was from God and that those who accepted it as such, and correctly lived it, would receive countless blessings. And so it was with the full and free approval of Eliza, the first wife, that Abraham married a second wife.

The first child of Harriet and Abraham was a boy, Alexander Beckstead Hunsaker, born May 11, 1852 in Dry Canyon, near the present site of the town of Draper, Salt Lake County, where in all probability the Hunsakers had at that time some sort of a house and grazing land for stock.

In this same year Mary, oldest daughter of Eliza and Abraham, married David Grant; she was the first of the Hunsaker children to marry. Also in 1852 Israel was born to Eliza and Abraham on September 28, at Sandy, 15 miles south of Salt Lake City.

Records in the Church Historian's Office show that the Mormon settlers at Sandy and other nearby points met for Church services in the little ward on the Jordan River. At that place, in the Jordan Mill Race, Eliza's son Nephi was baptized in May 1854. This is the little settlement referred to in Abraham's journal as the "settlement at the mill," where the Hunsaker women and children were taken for safety in 1856 at the time of the Indian uprising when Lewis was killed or captured.

Margaret Sweeten became the third wife of Abraham Hunsaker May 5, 1854 at the age of 17½ years. She was the daughter of George and Mary Gardner Sweeten and the step-daughter of Roger Luckham, whom her mother married after her father's death.

The following incidents taken from the *Life of Archibald Gardner* compiled by Delila G. Hughes furnish us with a bit more information relative to the life of Abraham Hunsaker in those first years in Utah. According to this source,





Archibald Gardner and his brother Robert with a force of men dug a mill race  $2\frac{1}{2}$  miles long in 1850 taking the water out of the Jordan River at the old Hunsaker place. This farm from which the canal had its beginning was owned by the Hunsakers prior to 1850. According to the Gardner history, it was one of the first canals dug in Utah and was used to run a saw mill. In 1853 Archibald Gardner built the first grist mill.

The Hunsaker family attended church meetings, day school, dances, and amusements in a small log house built near the spot where the West Jordan ward house stands. Later, in 1861 after the Hunsakers had settled in Brigham City, the West Jordan rock meeting house was begun.

In 1855 three births are recorded at Jordan: Hyrum born in May to Harriett, Franklin Collins born in July to Eliza, and Mary Ann born in September to Margaret.

It was probably in 1855 that Abraham Hunsaker became interested in the area at the southwest end of Utah Lake as a herd ground for his cattle and sheep. Besides caring for his own stock in that region, he took care of cattle for some of his neighbors in the Cottonwood area. His eldest son, Lewis, seems to have been the main herdsman, assisted by the "lesser boys," as Abraham called them. Harriet, the second wife, with her three children—Alexander, Catherine, and Hyrum—lived there in a cabin built for that purpose so she might look after the boys who took care of the stock.

Indians were numerous in that locality, but Abraham seemed to get along well with them. He had bought from a band of Indian warriors a little Piede Indian boy, who had been made a prisoner in a tribal war. To save the child from a cruel death by these savages, Abraham had paid the price they demanded and had taken the little Indian boy home to his wife Harriet. They gave him the name of Lemuel, and he was as much a member of the Hunsaker family as were their own sons and daughters.

Lemuel was probably about six years old when he was adopted by the Hunsakers, for Abraham records Lemuel's baptism in Carson River (Nevada) on March 15, 1857.





Evidently the little Indian boy had reached or passed his eighth birthday by this date.

The remainder of this chapter is quoted from Abraham Hunsaker's journal:

FEB. 22, 1856—Fryday morning I united in prair wit my family this morning and started to my herd on the south end of Utah lake where my wife Hariet and hir children and Lewis J. and Allen and Nephi and Lemuel was taken care of my cattle and sheep. I went in my cariage and took my sone Abraham with me. We got as far as Carson's herd when our horses gave out being fateigued traveling in snow and mud. We slept on Carson's dirt floor on a quilt and covered with another. We did not rest much; the night was cold. I talked with George Carson and Henry Moron and they had no fear of the Indians at present alltho Br. Carson told me that the Indians were getting mad and that they wer getting very hungary for a fight and that they intended to fight when warm weather come.

FEB. 23, 1856—I got up in the morning by daylight and started for my folks at the hird before breakfast calculating to eat breakfast with our folks at hird and allso get their in time to have Lewis get in the horses, to gether [gather] up the cattle and go back to Salt Lake County with my stock. We got to the hird by 10 o'clock but my horses gave out so we had hard work to get their, and when I got home Lewis and I pulled of[f] the harness when we see two Indians coming after us riding furiously and I thought all was not right.

I had taking an Indian and his family to be with me and we wer friendly with them and gave them milk and bread to eat. We allso had given all other Indians something when they asked for it. This Indian that I had made friendly by giveing him things he wanted and talking friendly with him was sick with the measels when I see those mad Indians coming. I ran to Moto, my friendly





Indian, to get to him before those Indians came up, but they commenced [shouting] very furiously as soon as they came in gunshot and Moto jumped up out of his bed and ran out to them and they hollered very furiously as tho they wer very mad. Moto ran to his tent and took his bough and arows and gethered their duds and left. In the meanwhile I ran in the house and had the children come in except one to watch the Indians.

I loaded my gun or I loaded 2—one musket, one U. S. rifle—and Lewis loaded 1 rifle. Lewis was the first to notice Moto gether his bough and arows. Those Indians and their family went of[f] some 200 yards and stoped some 20 minuets when they started of[f] west corse. I told my folks that I knew they would kill us if they could and we must get away immediately or they would waylay us and kill us all of[f]. We had nothing to take us of[f] but one mare that Lewis had in. I told Lewis to put the harnes on the mare and the one that was tired out and we would try to go. I alls[o] sent Alen and Lemuel to bring the sheep to take them off wth us.

I then thought that if our team would gave out we would be in worse fix than if we wou'd stay in the house, so I told Lewis he had better ride on the fresh mare and get one that I had seen on the road coming in wich was some 2 miles of[f]. He readily consented and jumped on the mare. I told him she was on this side of the seaders [cedars]. He understood me she was the other side and he said that was a good way of[f]. I told him again the mare was this side. He exclaimed, "O, I thought you said the other side," and he started northwest course. I told him to be quick. He started in a gallop and kep on the jump till he came to the mare.

The Indians when they sea my boys after the sheep, they turned, quárting [quartering] after them, but when they saw Lewis on the horse they turned, quárting [quartering] after him. He had some 2 miles to go before reaching







the mare I sent him after. I allso sent 2 other lesser boys to fetch the sheep and have Alen and Lemuel bring some oxen that I had seen. They brought the sheep and Allen fetched some cattle. We got one yoak out of the cattle he [brought] and we hitched the cattle to the waggon and the tired out horse to the cariage, and we started home to flee from the Indians.

As Lewis had not returned I feared he was killed by the Indians, so we started after Lewis, for the mare was out of sight that I sent him after. I drove 2 te[ams] without any road and the boys and Hariet drove the sheep and cattle while Allen was getting all the cattle he could for the horses were lying down with being tired. I was in hopes he would find some we could work. He finily got Jane Turpens ox and we yoaked a cow with him so we could travel as fast as the sheep could go and faster to[o]. We came to where Lewis found the mare I sent him after and he was not their, but I could sea where his mare or some other animal was on the jump.

We traveled on with all speed posible for we could not look for Lewis only as we traveled for I was the only guarde for my family that could shoot to advantage. We were fearing the Indians would rush out of the seaders or sage brush and kill us all of[f]. Some of our sheep gave out before we got to Carson's hird.

I sent my boy Allen on to Carsons to get an express to Provo to get a company to follow the Indians but when he got their he found the house plundered and no person at home. He came back and met us half mile before we got their and told us they were not in the house so we drove close to Carsons house and I went in and found the house robed of all the clothing and bed cloths. All their guns were gone. It was now very dark so I told our family we would leave our sheep and cattle close at this place and that we would yoak up another yoak of cattle and travel on to





Wicksams. So we found a yoke of cattle and hitch them on and started down the lake. I was driving the lead team with my gun on my shoulder and Allen was driven the other team with the axe ready to chop down if the Indians should make attack on us, while the lesser boys and Harriet was riding in the waggon.

I had Lemuel to watch for rear guard as he was an Indian and could see better than any of us, whilst Allen and myself were watching and looking on every side and in front. We had not traveled over 3 hundred yards till I see a man lying on his back dead. I stooped down close to his face and recognized him to be George Carson. I feared it was my son Lewis. I told the family it was Carson lying dead. They were very much frightened and the weather was very cold and I left him lying till I could raise a company and come back to get the dead and stock that might be left, as I thought it would excite my family the more if I should take him with us so we left him and came to Wicksams. They had not heard of [the uprising]; we got here by one o'clock at night.

FEB. 24—David Sanders and myself started and got Bishop Richards' grey mare to go with express to dry creek. The mare was very poor, but David Sanders started and met a company from willow creek, Salt Lake County, Colonel Brown at their head. [They] were coming after their cattle at Carsons herd. They had only ten men so Colonel Brown took his horse and went with express to Colonel David Evens [Evans]. Colonel Evens raised 25 men immediately and placed Capt. Willis at their head; they arrived to the place where my family was at Weaksons on the lak[e] youtah [Utah] west side. The company traveled on the ice on the lake. Capt. Willis got here by sonedown and he rested till midnight when we arose and harnessed our baggage waggon and saddled our ponys and started back to my herd ground by way of Carsons.





[FEB. 25]—We came to Carsons, some 12 miles, and we serched for the dead body which was near their. We found Henry Moren lying flat on his belly wit his arms streached out dead, being shot with 2 bullets threw his body. His dog was lying betwen his legs. We allso came to where I had seen Carson in the night; he was lying on his back with his cap in his right hand lying on his brest. He was shot in the body allso.

We rested our ponys and eat brakefast and I left Nephi and Lemuel, my small boys, to gether the sheep and watch them and a company was left allso to look up Carson's hird whilest Capt. Willis and his company of 20 men and myself and Allen went to serch for Lewis and look up my herd and take them home.

We serched diligently for Lewis, but in vain did we search for we could not find him. We found where the Indians had come to where he was driven the mare I sent him after, and we allso see where his horse was on the jump appearantly as the Indians were trying to catch him. My boy Lewis had no gun for he was not expert in shooting and I had not told him to take a gun for I supposed it would be in his way. We found that night was comeing close and drove down to my shack to sleep. Thus the 25 day had past of[f] and accomplished nothing.

FEB. 26—Thursday morning we saddled our poneys and harnessed to our bagage wagons and some of the boys went in serch of the cattle and horses whilest I went on foot in serch of Lewis. I tracked Lewis' mare to where the Indians came to where he was driven the mare and those Indians which was at my house did not chase him if we could track him corectly, but I fear their was another Indian which was stoped where Diomead was feeding, the mare's name that I sent my boy after, and this [Indian] which was stoped perhaps had caught Diomead and saw Lewis coming after hir and the Indian might have hid himse'f to kill my boy.





When those Indians tracks came to where Diomeade was, one more track came into their trail and those 2 pony tracks went strait ahead for one mile when two more tracks fell in the Indian trail. I fear one of those tracks was the pony my boy rode and the other one was the Indian which had caught Diomead and ran after Lewis and shot him, for Diomead was the fastest runing animal.

I went on by myself on this Indian trail till I was satisfied that the Indians had killed my boy before the trails came together or else they had taken him prisiner by the influence of Moto, the friendly Indian.

I deemed it unnecessary and unsafe for me to go any farther by myself so I went back to where the boys had collected some 100 and fifteen head of cattle. They said they had got all on the rang. I told them I was not satisfied to leave the cattle on the range without searching a little more, for I was satisfied they had not geathered half the cattle, so I told Capt. Willis I would go afoot with my boy Allen and search a little more, but the Capt. consented to have me take a horse and he sent 3 more boys with me. We found some 100 forty more cattle in two hours and I was satisfied we had gethered all the cattle on the range.

By the time we got back the boys had made camp close by a large grove of ceder, and they had killed one of my steer to eat for their provisions was scarece. I roasted a pease of fresh beef and eat it. My boys allso roasted and eat, and I and Allen my boy started to the ceders in serch of Lewis and sheep, and while we were in the ceders, the Indians rushed to where the boys wer campe and allso where the cattl were gethered in the ceders and the Indians fired on the boys and killed 2 of them. The Indians rushed in threw the ceaders and took the boys on surpris and unprepared, and it gave the boys such an [a]larm that they wer thrown in confusion and the Indians drove of[f] most all of the cattle and some seventeen of their horses. I doo not know if the boys killed any Indian or not.





The battle was shet of mrom [shut off from] me and my boy Allen for we was in the ceader where the Indians were and we never knew of the Indians comeing on the boys till they had started of[f] with the cattle. The first we knew we saw the cattle going of[f] in a close herd in tow [two] droves. The next we see was a man lying dead. It was getting dark. I told Allen, "Here lyes Lewis now." Allen looked at him and said it was not Lewis. I went close to him and could see he had whiskers on and I discovered it was not Lewis. I took holt of his arm and found it was limber and the blood was not hard that was run from him and then I knew the Indians were close by. We squated down and lo[o]k all round and lisened if we could hear anything but hear nothing no[r] see any person. We ran stooped over till we came 100 yards from camp. We stoped and still heard nothing but we see the cariage and some 4 of the horses but could not see or hear the boys. I feared the Indians had killed them all of[f] and drove all the cattle and horses of[f] for we had just see 2 large drove going, but we ran stooped over till we came within 40 yards of camp. We squated and listned and could hear the boys talking low. We then walked strait in to camp. When we wer [with] in 20 yards of camp, we wer hailed by Capt. Willis. He told us to come here quick. He allso told us that he thought we wer Indians and that he had taken aim at me and could not pull of[f] the triger and all[so] 2 other boys said they wer pulling triggers and aimeing at me when Willis hailed.

I told them I see a dead man up in the ceders and John Lot exclaimed, "There lyes 2 more and if any of us gets of[f] alive we will doo wel." I told [him to] be calm and not fear and we would all be safe from harm. I felt to speak in the spirit of the Lord.

The battle is over and Capt. Willis says to start home to quarters at Weckesoms where I had left my family. I beged of the Capt. to only moove camp out fa[r]ther from





the ceders in an open place where we would have equal chance with the Indian and send out two men to hast to get more men in by daylight, but the Capt. thought best to push for quarters. We hitched to the cariage and put one wounded man in the cariage, which was mortily wounded for he dyed in 36 hours after he was shot. We walke in the snow for 8 miles to where I had left my boys wit Capt. Joseph Rollins. We rought [routed] them out and we all traveled on the lake Utah for the ice was 15 inches thick. We came to Weeksons hird by 2 o'clock Wednesday 27 where part of my family was.

Capt. Willis sent a mesenger after more force to persue the Indians. The mesenger went to Lehi fort where David Evans presided. They sent all threw Utah county to raise men to go after those Indians and retake their spoil if posible.

WEDNESDAY, [FEB.] 27—Some more force came from Lehi to go in search of those killed in battle the evening before. They rest till midnight when some 20 persons start after those that wer killed. The names of the killed is an Englishman by the name of Courens, one Frenchman by the name of Catlin, and one young man name Win. Courens had 3 wives, Catlin one wife and [a] family of children.

THURSDAY, [FEB.] 28—The boys arive with the 2 corps [es] today, and we see Courens has been scalped by the Indians. I allso start my wife Hariet home to Salt Lake County with hir 3 children and Eliza's 2 boys, Nephi and Abraham, to drive the ox and cow team. They go wit little cottonwood herd.

This evening some more me[n] arives to go with me after my stock and to search for Lewis. We orgenize ourselves this evening to start tonight after midnight.

FEB. 29, 1856—We rise this morning 1 hour after midnight to fix and start after my herd that may be left or escaped from the Indians. I have to go on foot for the







Indians stole the horses in my hird the first day that the Indians took Lewis or killed him.

We get to Carsons by daylight, some 12 miles march. I leave Allen and Lemuel to gether what sheep they can and take them to Weekesoms for we con[s]ider them more safe at Weeksoms, and some 10 of us boys gets on horses and goes in serch of Lewis and my cattl that is left. We could not find Lewis but find some 175 head of cattle and we drive them to Carson's herd where the boys are gethering up Carson's herd.

JAN. [MAR.] 1, 1856—Saturday morning we gether up all the cattle we can find and I alls[o] find my tired out mare and mule and hitch them to the cariage and start home with our cattle. A number o[f] calvs tired out and we had to hall them. We came to Weeksoms and find our boys had arived safe with the sheep ecept some that gave out.

SUNDAY [MAR.] 2—We harnes up this morning after pasing another night in safty by keeping a good guard out. We came to Weaver's hird cabbens and they had left for safty allso. I sent my boys ahead with the sheep. We put our cattle in Weaver's yard and Alen and I sorted out all of ours and we traveled within 5 miles of our herd when Edmond Trimmer and Thomas Ervin met us. They campe with us this night and helped us over a very steep hollow wich was very hard to get over.

MONDAY [MAR.] 3—We sent Edmond Trimmer after our family for the settlement at the mill had remooved them their for safty whilest we wer gethering our stalk [stock] and hunting for Lewis. We drove hard all day and got home at night and our folks had arived at home and prepared us sopper. We got home at soneset or after.

Eliza and hir girls felt to lement with me for [our] oldest son Lewis. I will here stat I have fe't to morn for my sone more grief than in all my life before and it is all that I can doo to refrain and govern myself not knowing





where my son is and whether he is dead or alive, but I will here state that I mustered up courage and spoke to my family this evening concerning Lewis—that he was sometimes disobedient and would have his oan course, bu[t] I will further state that he was a thoroughgoing boy and when he undertook anything he would accomplish it at all hazards. He was not profane. I allso stated to my family that he had not committed the unpardonable sin, but he may come up in the first reserection. I allso stated that it made no matter when we dyed, only so that we had accomplished our work and prepared ourselves for entering into a celestial Kingdom.

WEDNESDAY [MAR] 5, THURSDAY 6, FRYDAY 7, 1856—We have buinn [been] mooveing our property back on our farm and find that some theif has been plundering our property which was left at home whilst the Indians ha[d] plundered our stock and taken most all of them. I consider it was a mean low lifed person which was known to our folks leaving [knew our folks were leaving] for safty and that is the way that poor theif simpethized for us in our bereavement.

I am calling on all the folks to come and take the stock which we are herding that is left of the Indians steeling, as my principal herdsman is gone and we have no horses to herd on.

SATURDAY [MAR.] 8, 1856—At home fixing my gun and waiting anxiously to hear from my boy. I had goan [gone] out to pore my sole in prair to God that if posible the trouble which I have been warned of was coming on me, that it might pass by, and allso if my sone was alive that he might return, if dead that it might come to my understanding, and when I was [in h!eart [felt] prair I see a teem coming which brought [a] sad and dismal report. The report is that the Indians have taken my son prisenor and murderd him and cut him in peices. Such news allmost overcame me to think that I have raised a boy to be slain. He was kind and





good to the Indians and even to those who took him prisoner and perhaps those who tortured him and therefore I feel that he shall have a martyr reward and be crowned with the martyr of Jesus.

MARCH 12, 1856—I and Andrew Kilfoil start south to see the Indians if possible who had killed my son Lewis and try to find where they had killed him so that I might get his remains and bury them with the saints in some graveyard and to try to get some of the stock which was stolen by the Indians. We got friendly Indians to go with us to go and talk with the Indians but we could not find out anything certain concerning my boy. But we got some of the cattle the Indians had stolen as they had sent out some 200, [two] hundred, men to catch those Indians which had stolen and killed considerable stock. They could not find my son Lewis; neither could they find the Indians for they scattered and fled in the mountains.

Colonel Peter Conover was at the head of this company which pursued after those Indians. He charged me one-third of the stock for getting those cattle and horses the Indians had stolen. I paid up for them and took them home and delivered them to the owners as soon as I could get the owners to come and settle with me and take them away.

We continue to take care of our cattle and sheep till April 6 when I go to our General Conference when I was called upon by said Conference to go on a mission to Carson Valley and settle that place and purchase out the Gentiles if they would sell reasonable. I was at conference some 3 or 4 days till it was finished when I returned home and commenced fixing for my mission, also waiting till those hostile Indians would come in so that I might get to see some of them to find my son which was killed. I had to start on my mission within one month after conference and I had most of my cattle and sheep to deliver to the owners and trade for all of my teams as I had none but some 2 year olds. I







also wanted to find the remains of Lewis before I left the place.

APRIL 25, 1856—I get Westly Killfoil to go with me to make another search for those Indians which killed my son Lewis. We came to Payson and talk with friendly Indians which tell us that they think that they can find those Indians which were still hostile and find out of them where they have killed my son Lewis. So I get one friendly Indian to go with us to Salt Creek Fort for he said those hostile Indians were near there, but when we got there he talked with those friendly Indians which was at Salt Creek. They persuaded him to not go to those hostile Indians. [They] said they were gone to the Navaho Indians and taken all the horses with them, so I could not get him to go to those hostile Indians.

Then I went in search of all the Indians that knew me and finally I found one which told me he thought he could find the remains of my son Lewis by what those hostile Indians had told him. I told that Indian I would give him a cow and provision if he would go with me and find the remains of my son Lewis, so he went with us and we hunted till he said he could not find his remains and we went home with the calculation of leaving his remains never to be found and buried, for it was time that we were starting on our Mission for the companies were already starting, and I had not got my teams yet, so I returned home on the 3 of May.

While we were hunting for our son Lewis I had previously went and got permission for my daughter Elizabeth and my son Allen to receive their endowments, and when I got home they had received them in the endowment house on the temple block in G. S. L. City.





## Chapter 9

# *The Call to Carson Valley*<sup>1</sup>

MAY 11, 1856—After settleing up my affairs and delivered all my herd cattle and sheep, [I] allso traded of[f] my farm to Archabald Gardenir and got some teems to help me s[t]art on my mision. I accordingly start this morning and traveled to Father Becksteads and here my wife Hariet is confined to hir bed and Joseph is born in a few minutes after we get here.

I find my teem rather insufficient to hall my waggons so I get [a] chance to trade of[f] some sheep for oxen. I allso trade for a gun and pare of six shooters and we start on our journey and travel some 4 miles, and Mother Beckstead starts to come with us for some 60 miles.

MAY 12—We get to Great S. L. City where we see several of our friends and neighbors, Mother Luckham and Roger Luckham, where we bid them goodby, and travel on above the hot springs and camp. We continue our journey.

Our two oldest daughters wer still with us till we came most to weaver [Weber] where I parted with my oldest daughter Mary and before I left hir I sealed a father's blessing on hir and told hir she would be blessed and overcome all evil and become a mother in Israel. I was sory to leave hir as hir husband was still on a mission and had been for most four years.

We allso parted with Mother Beckstead, but they returned to us again and Gorden Beckstead with them and

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<sup>1</sup>This chapter, dealing with the experiences of the Hunsaker family in settling Carson Valley in what is now Nevada, comes entirely from the journal of Abraham Hunsaker. The call to go on a mission to settle Carson Valley came during April Conference in 1856; one month later the Hunsakers were on their way there.





Gorden asked me for Elizabeth for wife. I told him if him and hir, or Elizabeth and he, thought if they could live together in peace I was agreed, but Gorden returned home and came to us again after we had traveled on our journey to Boxelder where he and Mother Beckstead and my daughter Mary again overtook us and camped with us near Boxelder where I delivered to Br. Lorenzo Snow his sheep and traded for 3 head of cattle and we took breakfast with Br. Lorenzo Snow.

MAY 18—This day Gorden harnessed his horses and wanted to start back withe Elizabeth, but I told him they must travel 2 or 3 miles with us today as it was late in the day, so he consented to doo so and we camped all together one more night.

MAY 19—I arise this morning and bless my sone Joseph and gave him [a] name.

Allso Elizabeth desires me to leave a father's blessing with hir. I accordingly placed my hands on hir head and blessed hir with a good blessing, and we bade them all farewell and parted with my two oldest daughters and sone Gorden and Mother Beckstead.

We came on to Bear River, but Eliza was very loft [loath] to part with hir daughters and felt rather downharted, but I told hir if they were satisfied and could live with their men and doo good on the eart[h] I was satisfied and would rejoice and meete with them again.

We stoped at Bear River some 2 days and then continued on our journey till we arived in Carson valley. We had tollerable hard time getting threw haven so much cattle to drive and take care of and very little help. We lost some 25 head of cattle and 50 head of sheep, the alkely being very bad on the stock.

When we arive here I looked round me considerably to get a good location. Finily by the council of Br. Orson





*Hyde, I and Br. Murdock bought the best farm in Carson County of a man known by the name of Lucky Bill. We got enough bread wheat and potatoes, turnips and garden stuff enough to doo us plentiful.*

*JULY 17, 1856—We settle on our farm and commence makeing hay and fixen for harvesting. The wheat is very smuty. Barley and potatoes is very good.*

*AUGUST 25—We commence thrashing wheat and barley. [We] have considerable to thrash and clean up, only get half we thrash and clean. While thrashing wheat I purchase another improvement of George Lamb and pay him some 60 chois [choice] sheep and one good mare for his place.*

*After I have purchased this last improvement a man whose name is Wade claims part of the survey and the difi-culty was tride to be settled before Lamb went of[f], but Wade finely backed out and did not settle this. Mr. Wade talked very saucy concerning the place and Mormons. I told him if he would not settle with Lamb that I wanted him for-ever after [to] hold his peace or let me alone as I had paid for the place and had peacible possesion, but Mr. Wade went of[f] mad and said he would keap or hold part of the claim*

*This fall the old settlers, or some of them, hold considerable many meetings for the purpose of raising a mob to put down the laws of Utah and establish a mob law into rule in this county. They have succeeded so far as to stop a shurefs sail [sheriff's sale] which execution was gave in favor of Reare and Co. and against one Sides by the Circuit Court held in Carson County by Judge Drumings. They raised a mob of some 50 men and the shurif stoped sail of said court on acount of not enough to stand with him to put down the mob without being rather too much exposed. So they droped the sail for preasent. The mob continued their meeting and passing resilutions. Their resilutions wer as follows:*





First—Resolved to drive this Lucky Bill of[f] of his ranch by force if he would refuse to go when notified to leave.

2, Second—That they would make their oan laws and officers.

3, Third—Then go and demand the taxes which they had paid to the sesser [assessor] of Utah and report.

They could not raise sufficient force to drive this Lucky Bill of[f] his ranch and in failing in this they have stoped their proceedings for the present and are tollerable friendly.

JANUARY 1, 1857—This fall and winter I am ingaged getting lumber and posts for building and fencing pasture, garden, corill, and so forth. Allso Margaret is teach[ing] school for my children and learns them very well for which I am thankful, for we have never had much chance for schooling our children, but they stick close to school all fall and winter.

I have paid for some 15, fifteen, thousand feet of plank since I settled on this farm.

We allso hold meetings evry 3 days or twice a week with Bro. Joseph Murdock and family. His family and mine fill [a] considerable sized room. Br. James Wilson meets with us sometimes, but the jentiles doo not meet with us much. I like this farm very well and I am well pleased with it.

I will here state a hard trip that I had this winter after a man by the name of James Scisson. He was caught in the mountains in [a] very cold time and was frooze so his feet had to be cut off to save his life. The snow was 5 or 6 feet deepe. We went on snow sceats [skis] and halled him out of the mountains in a hand slay. It was very hard and tire-som trip, gone 4 days and saved the man's life. He was a connection to James J. Strong, the dissentor of our church, but was very thankful to us for saveing his life. He did not believe Mormonism as yet alltho I had the privilege of talk-





ing to him and 5 more jentiles that went with me. I bore strong testimony to them, told them Mormonism was true and that the preasthood was again res[t]ored by Peter, James, and John of the ancient Apostels to Joseph Smith and had comanded and authorized him to organize his church again on the eart and so forth. But Mr. Wade rejected my testimony and said he believed the heads of the church wer damed rascals. I told [him] he ought to be careful how he talked about them for I new they were the best men on the earth.

MARCH 15, 1857—I have started the boys to plowing some 9 days ago. I have been engaged in pailing [paling] me a garden and setting out shade trees and pleasure shrubery.

I have allso had a disease called the shingles and toothache for one week past. It is getting tollerable painfull. Hariet, one of my companions, has had a very hard spell of rheumatism in hir left rist which has brought hir to hir bed for 8 days past. She is getting better.

MARCH 15, 1857 [same date as above]—This day I have our horse harnesed up to the cariag and go to the west fork of Carson river with my family. Allso Br. Joseph Murdock and his folks. Where we s[t]op on the bank of the stream and sing a hymn and have prair and go down in the watter and babtize my sone Abraham and my boy Lemuel which is a Lamonite or Nephite. Allso Br. Joseph Murdock babtises his 2 Lamonites, viz., Burnetta and Picket. We returned home and I was taken rather worse of my sickness, viz., shingles and toothache, so I called on Br. Joseph Murdock. He came and anointed me with oil and laid hands on me for my recovery. I got better and went to meeting where we laid hands on those 4 persons which we babtize today and confirmed them in the Church of Later day saints and praid the holy sperit to dwell with them and enlighten their minds that they might doo good in their jeneration.





MARCH 16—Sent my oldest boy Alen and Isaac to the mill and to get some money which was due me from Doctor Dagert. Allso sent Robert and Nephi and Abraham for rose-bushes to set round my house. Allso I am having onion seeds and aple and peach seeds planted, allso other shrubery and vegitables planted and sowed.

APRIL 15, 1857—We are beginning to plow and sow our wheat, onions, beats, parsnips, turnips, and allso fence me a pailed garden. Allso plant out shade trees and fence a good calf pasture. We are puting in a large crop of potatoes, onions, beats, wheat, barley, and corn and quite a large variety of other vegitables.

Allso our wimmen are milking some 20 or 30 cows and makeing considerable butter. We have our hands very full this spring haveing very large farm to cultivate, so we are very busy. I allso drill some 46 rods of ground with 5 pound of seven headed wheat to try and see how much it will yeald to the acre. We have some 80 or 90 acres of ground to cultivate this season. We allso are thinking that we will have to soon break up and leave the country, but we have no word to leave as yet, so we go ahead with all our might to fix our farm in good order and have everything in good rig for we are living on the best farm I ever oand in my life for to raise all kind of produce.

JUNE 1, 1857—We have finily got all most all of our garden seeds and grain and potatoes in the ground and they all begin to look very well. We still are very busy tending the crop. We have planted some 6 acres of potatoes. We have to water all of our grain and garden stuff. We send our boy Allen over the mountains with some butter to get some things we need such as grocerys and clothing. He had tollerable good luck in going and geting the thing we needed. He went to Murphy's digings in Calliforney. He took over some 5 or 6 large keags of butter. Our farm flurishes finely, everything grows and ripenings very well, so we have a fair





show for a bountiful harvest. We begin to se.l some garden stuff such as beets, turnips, onions, and so forth. This is in June.

JULY 10, 1857—Our wheat and barley is begining to get ripe ready for harvest so we commence cutting wheat and barley. Allso Hariet is selling considerable garden stuff.

We are living on the road leading to Calliforney from Missouri and G. S. Lake. A great many men are comeing from Calliforney looking at our country in Carson valley. They like it very well. Some are looking for gold, some are looking for [a] place to live, others looking for something to steel and go back on the road and rob the poor emigrants.

We still expect to hear word from Brigham to leave the county as the Jentiles' world is begining to be very full of predudice [prejudice] against the saints, and we expect that the U. S. will try to kill the saints and destroy them of[f] the face of the earth. But we mind our oan business and go ahead harvesting and saveing our grain. I allso purchase a half of a good thrashing and cleaning machine to clean our large harvest. I allso have a chance to sell one of my farms for the money. I gladly imbrace the oppertunity as I have no hopes of liveing here long, altho we are liveing in the best place to make money that I ever lived in, but that is no incuragement to me to stay here alltho I am some tired of mooveing, but as we were sent here to live I was determind to stay till called home or had the liberty to come home.

SEPT. 5—We receive an express from Brigham Young to sell out and start home in 2 weeks as the U. S. had waged war against the saint[s] and was sending some three thousand soldiers to Great Salt Lake. Br. Brigham allso told us he did not expect they would be aloud [allowed] to come in. That put an ent [end] to our farming in this country. I had all my property to sell and dispose of before I could go and here was not many persons to buy us out and was none able





to b[u]y my farm so I had to send to Californey for some one to buy my farm and cattle.

SEPT. 21, 1857—After 2 weeks fixing waggons and thrashing wheat and barley, alls[o] going over to Calliforney to get the money for my farm and cows and geting some artickels we needed to tak with us to the valley. I run some risk in bringing my money over the mountains as I was liable to be robed as many are in this place, being a mountainous country and some 80 miles without inhabitants. I road with my pistle in hand in the most dangerous places, but I got home safe, found all well at home, and I continued making ready to moove. So we started in two weak[s] after we got word to leave. I bought two or three hundred pounds of powder and lead to take with me to the Salt Lake. We met with the saints in Eagle Vailey, where we all left the county in one large company of 200 waggons. Here I left my thrashing machine and go[t] nothing mutch for it.

[SEPT. 22, 1857]—We started from Eagle Valley in Carson on the 22 day of Sept. and traveled all the way home in this large company. We kept up [a] good strong guard as we feared they would follow us from Calliforney and stop us from going home for they had sent several expresses to Calliforney to have a large force of soldiers to stop us.

So we traveled in mass and had 50 men on garde in one night most all the way through. We traveled as fast as our teams could stand to go for we feared the snow would overtak us before we got home, but we got through safe and sound and lost nothing. But Eliza had found one little girl on Deep Creak 4 days before we got to Brigham City; we call the girl's name Eliza.





## Chapter 10

# *The Hunsakers Settle in Brigham City*

### IN THE WORDS OF THE JOURNAL<sup>1</sup>

[Nov. 2, 1857]—When we arived in Brigham City we found the brethren were out trying to keep the U. S. army from comeing in and prepareing for war. I staked my wag-gons and Samuel Smith's by his request and sent [a] few lines to Brigham to know where he wanted me to stop. He said stop here. Allso Lorenzo Snow wished me to stop here. I gladly did so.

Nov. 8, 1857—This day I was called to go out to ecco [Echo] with some 2,000 of the brethren to keep out Uncle Sam's army, but I preivelously bought a house of Br. Lorenzo Snow. I gave him one hundred and fifty dollars, \$150, for the house. I allso gave him a present of \$50. He pulled of[f] his hat and thanked me very kindly. We went on our road for Ecco; it was very windy and cold. I came past Weeber Valley the day after I started and see my daughter Elizabeth and my wife Hariet's mother. I was glad to see them, but I could not stay with them for my company went on. It was then night. I took supper with them and went on. I allso gave some twelve dollars to the boys for them to get a little dram as it was very cold. We traveled som 8 or 10 miles farther to and stoped the ballance of the night at Ben Simons.

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<sup>1</sup>The first part of this chapter is told in the words of Abraham Hunsaker as recorded in his journal.





The next day we got to headquarters in Ecco where we made wiciups and fortified the canon so our enemys could not pass threwe. We made breastworks to shoot from in the canon and on the sides.

We stayed some 4 weeks and then returned home. Some of our boys had taken a train of sixty waggons and burnt the waggons loaded with provision and allso drove of[f] some 1,000 head of their cattle which partialy disenabeled them from coming in and they thought best to mak quarters for the winter. So our boys all came home safe and sound.

We have settled here in Brigham City in Boxelder County. I have the privilige of going to meeting this winter which seams quite comfortable to live under the teachings of one of the twelve Apostles. I feel thankfull of the oppertunity. The saints have some dances allso this winter. I go to a few of them. We have to use willow brush for firewood as we did not get settled in time to get our wood till winter set in and our oxen are poor.

FEB. 10, 1858—I have had to purchase all my bread and meat that we use for our large family, so I have some two thousand dollars left over and above the expences of the year. So I go to Br. Lorenzo for to know what is best to doo with it. He told me it was right to turn it in[to] any kind of property that I pleased to make my family comfortable, so I go south to purchase cattle. I go as fare as Provo City where I purchase some 110, one hundred and ten, head of cattle and some 40, forty, sheep and returned home safe haveing a trip of some one hundred and twenty miles.

The presidents of the church calls for a thousand men for [a] standing army to be fited out with 2 good horses or mules apeice. I accordenly fited out my oldest son Allen for the army, but finily the army was no[t] used much, but the word of the Lord came to Brigham for all the familys of the saints north of Utah county to moove south with all their substance. This commenced a new eary [era] of





things, having to stop farming operations mostly in our north country and we had not seeded our farms in Boxelder County. We had to secure bread for one year or nearly so, which made it hard work for us in Brigham City haveing very few teams. So the Brethren went to mooveing south and making waggons, ox yolk, and evrything that would enable us to moove. A great many brethren had to tak their scanty bedcloths to cover their waggons for we were very scarce of clothing, no stores being alowd to come in by the soldiers from the states. A person knowing the condition of the saints would have said we could no[t] moove in so small a time as it was done, but by the kindness of our Father in Heaven, we have accomplished the move and left a rear guard to take care of the farm and houses and al!so to burn down all of our possesions if our enimys should come in in hostile position. The Indians have most all joined the soldiers, I believe to help masecree all the saint[s]. I believe the officers of Uncle Sam have hired them.

MARCH 16, 1858<sup>2</sup>—Nephi deceased March 16, 1858 in the morning at sunrise. He dyed without a struggle. He was babtized by his father in Jorden mill race on May 29, 1854, confirmed the same day by his father. He had mooved with us to Carson Valley and was a good perservering boy. His eyes was some little weak alltho he went to school and had learnt to spell and read tollerable well. He was a great favorite of Lewis Jones in his lifetime. I allways thought he was better satisfyed in his company than any where else. He was going to Hariet Snow's school when he was taken with his death sickness. He had a survear feaver till he dyed. I had a dream some few weeks before his death which told me I had to gawe up 2 more of my boys in a short time, and I could not get faith to have him get well in his sickness alltho Br. Samuel Smith said he would get well. We buried him southeast of Brigham City some 50 rods.

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<sup>2</sup>This entry was made elsewhere in the book in a section previously left blank, so its place in the sequence of the journal is not entirely clear.







[MAY 28, 1858]—We landed in Pontown, Utah Valley on 28 of May with all of our family as [well as] stock—sheep, cattle and horses. Margaret has not bin with us in this moove. She went a few week ahead of us to tak care of hir Mother as she was very sick even on hir death bed. We overtak hir here at Spanish fork just after the death of hir Mother a few minutes. She was sick several years with consumption and was expecting to depart this life [a]while before she did. When I beheld Margaret she was standing by hir Mother as she had just deceased. A lady was holding hir boy George, and I did not know him for he had taken sick a few days previous with his death sickness. We proceeded to get [a] coffin to bury Margaret's Mother. We buried hir and took Margaret and hir children to the wagons with us, but hir boy was very sick with high fever, the same disease that caused Nephi death. We allso did all we could to raise [him] from his sickness, as we allso done all we could for Nephi, but nothing gave them ease, and finily we had to gave him up to go behind the veil for awhile.

[JUNE 12, 1858]—George Hunsaker Sweeten [George Sweeten Hunsaker] departed this life June 12, 1858 in the morning at sunrise, the same time [of] day that Nephi Hunsaker Collings [Nephi Collins Hunsaker] dyed. We prepair the grave of his grandmother Luckham and we bury him by hir side as she called him hir boy on hir deathbed. Hapy are those that dye without sin for they will finily be resurected without sin. We buried him east of Palmyry City some 3 miles north of Spanish Fork half mile on top of the hill.

We have considerable fear of the Indians making a break on us here. They make threats to that effect. Quite a number of our sheep has dyed in this place haveing to travel in the dus[t] some 8 miles evryday in order to get grass and water. We are in compleete orgenizeation her[e] to defend ourselves from the Indians.

JUNE 20, 1858—I leave Pontown and go up in the canon to camp in order to save my sheep from dying. Our stock





does well her[e]. We stay one week and leave, for a friendly Indian tells us the Indians are comeing to kill us so we leave forthwith in the forepart of the night. We stop in the bottom betwen Payson and Spanish Fork by ourselves. We bring our waggon in a squar in order to fort[ify] from the Indians as they are very saucy, but they have no[t] come on us.

JUNE 28—We receive word to go home to our several houses which we have lef. The soldiers have made a treety with us and say they will let us alone, so we return back to Brigham City. On our road in returning we meet all the band of soldiers on Jurden near where we used to live before we went to Carson Valley. They have drove of[f] one mule from me which I had gave to Lorenzo Snow as a present.

[JULY 19]—We arived safe in Brigham City on July 19 where we stoped in the house we bought of Br. Snow, but we took the stock in Boxelder valley some 4, four, miles east of Br. [Brigham] City, where we keep them for the summer and fall.<sup>3</sup> I allso purchase a small peice of farm land and 2 lots and foundation of a house in Br. City of Br. Etelmon for five hundred dollers, and I commence getting lumber to cover and finish the house which I purchase. I allso drive ahead to get tanbark for to tan some leather as I oan a share in a tanyard with Samuel Smith. I allso get all the shoumac [sumac] for taning purposes. Margaret my wife gethers the mos[t] of the shoemac. I allso keep cattle for the folks liveing in Brigham City.

Taking all in consideration we are very busy, for fall. Am helping to build [a] house on the tanyard. I allso have taken a hird ground over Bear River at West Mountain for winter range, some 15 miles from Br. City, where I expect to keep my stock this winter.

Nov. 13, 1858—I was sealed to a girl by the name of Katharine Jenson. President Brigham Young sealed us in one of his rooms in his fine house. She is tollerable young,

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<sup>3</sup>This grazing ground is near the present town of Mantua.





being most sixteen years old, will be sixteen in next Febuary. Katharine Hunsaker Jenson [Katherine Jensen Hunsaker] was born in Denmark Febuary 12, 1843.

[Nov. 23, 1858]—We have to leave Boxelder Valley Nov. 23 and go to West Mountain. The snow is near one foot deep in the valley. The weather is very cold. We cross Bear River on the ice with our stock. We get to west mountain and locate our herd and camp.

I am allso working very busy in dressing board to finish of[f] our house and lathing and plastering my house so we can be comfortable fixed this winter. Margaret allso has takeing a school in one of our upstairs rume which is a good [d]eal of satisfaction to me to have my boys learning to read and wright.

I have procured some 50 or 60 hides this fall and winter for tanning purposes in the spring, have skined most of them myself. We allso finish 3, three, of our rooms so they are comfortable and have the rest underway.

My tithing comes to some two hundred dollars this year. I have allso settled and paid it most all up and hope soon to pay all. I believe in paying up all contracts or debts as allso all tithing that is due. I allways have contributed to the benefit of the Kingdom of God.<sup>4</sup> When living in Nauvoo, I settled and paid up all my tithing and allso gave three hundred dollars, \$300, to the building of the Nauvoo house. Allso I gave near three hundred dollars, \$300, to the agriculturing society for to find leighbour [labor] for the poor by counsil of Brigham Young as allso destributing to several of the poor, such as I gave one yoak of oxen to Br. Watkins for he was very sick and poor. He wanted to moove west to Great Salt Lake. Allso one yoak to Sister Owins who allso wanted to go west, and I helped several other[s] to teems

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<sup>4</sup>Aleen Hunsaker Hansen has related an incident connected with the starting of the Perpetual Emigrant Fund: Lorenzo Snow called a number of the brethren together to discuss this fund, and after it had been decided upon, President Snow started the fund with \$50.00. Brother Hunsaker followed with \$49.99—he would not go above his leader.







and other means and had a scanty outfit for the west myself. And while on the road I enlisted under Colonel Allen, a U. S. oficer, for a soldier and left my family at the Council Bluffs for one year and a half, yet the Lord still moore abundently blesses me, and since I arived in the valley I have paid an extry tenth and allso paid all my tithing yearly, and I pray the Lord may more abundently bless me.

JAN. 1, 1859—We have got in our house being tollerable comfortable situated for the winter. I s[t]op out with the stock most half my time. The ballence of my time I stop in Br. City at home. Our stock winters just tollerable well. The snow lay on the ground all winter some 12 or 18 inches deep all over the valley and 5 or 6 feet deep on the mountains. But where I keep my stock the snow melts of[f] so the ground is jenerly bear or uncovered directly when the snow falls.

We have lost some 4 or 5 head of cattle over here at our herd this winter besides some 4 or 5 calvs out of one hundred and twenty head. We have allso lost some 3 or 4 sheep out of fifty head. I call that just tollerable. The wolvs or Indian dogs killed the most of them.

JANUARY 31, 1859—Harriet brings one other girl in hir family which I call hir name Elnore.

FEB. 18—Eliza has gone down to Salt Lake City with Brother Lorenzo Snow to see hir daughter Mary as she wishes to see hir mother. She has bin confined to hir bed with a daughter. Margaret has ceased keeping school as hir health is tollerable poor.

Bro. Lorenzo [Snow] and Samuel Smith has placed me one of the presidents of the mass corum [Quorum] of Seventys. We meet once every week. Sometimes I am not at home to attend meetings but I generally attend. We have a tedieous winter. The snow is yet one foot deep it being March 11, 1859.

This is the end of the journal as such. In the back of the journal is a record of the births of himself, his wives, and





his children born before 1877. He also lists deaths occurring in his immediate family up to January 5, 1878. Abraham's blessings are recorded in full for the following children: Nephi, Alexander, Israel, George, Iduma, Enoch, Cyrus, Julia, Gordon, Susannah, Elzarus, Esther, Martha, and Raphael. A listing is made of blessings given between 1870 and 1877 to 10 other children as follows: Peter, Harriet, Roger, Benham, William, Thomas, Ila, Weldon, Walter Royal, and Frederic.

The following notations regarding finances and trade transactions have been copied from the back cover of Abraham's journal:

|                                                |                 |
|------------------------------------------------|-----------------|
| <i>Nov. 11th 1862</i>                          |                 |
| <i>gold on hand</i>                            | <i>\$237.00</i> |
| <i>green backs</i>                             | <i>200.00</i>   |
| <i>gold</i>                                    | <i>98.35</i>    |
| <i>gold dust</i>                               | <i>83.00</i>    |
|                                                | <hr/>           |
|                                                | <i>618.35</i>   |
| <i>May 24 Coin received of Angus Balenteen</i> | <i>\$25</i>     |
| <i>gold dust</i>                               | <i>11</i>       |
| <i>July 20</i>                                 |                 |
| <i>Oct 10 in gold dust</i>                     | <i>575.15</i>   |
| <i>Sept. 16 paper money</i>                    | <i>60</i>       |
| <i>May 24 paper money received of august</i>   | <i>90</i>       |
| <i>Jun. 31 the last</i>                        | <i>35</i>       |
| <i>July 12 or near that time</i>               | <i>30</i>       |
| <i>April 24</i>                                |                 |
| <i>Allen got paper money</i>                   | <i>\$85</i>     |
| <i>Oct 10 received of august paper money</i>   | <i>768</i>      |
| <i>in gold 5\$ in coin 75 ct.</i>              |                 |
| <i>august gave susan 25 or 24 in dust</i>      |                 |
| <i>April 23 allen got 23 \$ of august</i>      |                 |
| <i>Oct. 16</i>                                 |                 |
| <i>loaned L. Snow oats 1346 pounds</i>         |                 |

*Abraham*





## Deaths

Jacob Hunsaker  
Deceased Dec 17<sup>th</sup> 1833

Lewis Jones Hunsaker  
Was killed by battle  
Pintuck Creek Indians  
Feb 23<sup>rd</sup> 1856

Nephi Hunsaker Deceased  
Deceased March 16<sup>th</sup> 1858

George Swanton Hunsaker  
Deceased June 12<sup>th</sup> 1858

Lemuel Hunsaker a  
Noble Indian Deceased  
Killed by a soldier  
August 13<sup>th</sup> 1859

Elmore Hunsaker Deceased  
Sept 19<sup>th</sup> 1859

Margaret Hunsaker  
Daughter of George and  
Mary Sweet Deceased  
Oct 12<sup>th</sup> 1862

Polly Hunsaker Daughter of A.  
Harriet Hunsaker Deceased  
Dec 24 1865

Raphael son of Harriet and Abraham  
Hunsaker Deceased Jan 27<sup>th</sup> 1870

Walter Royal Son of Harriet  
and Abraham Hunsaker  
Deceased Dec. 19 1877

Frederick Son of Catharine  
and Abraham Hunsaker  
Deceased Jan 5 1878

Specimen page from Abraham Hunsaker's journal showing manner of listing deaths of children.





## THE HOUSE BUILT IN BRIGHAM CITY IN 1858

Before the house built in 1858 was finished, the entire Hunsaker family lived for a few months in a little adobe house purchased from Lorenzo Snow. At this time the family consisted of Eliza and eight children, the youngest only four days old when they arrived in Brigham City; Harriet and four children and a fifth born about a month after their arrival; and Margaret and one child. After the new house was finished on January 1, 1859, the little adobe dwelling continued to be the home of Eliza and her family for the next seven or eight years. This adobe house was located a little more than a block north of the court house on First East Street.

One of the first pianos to grace a home in Brigham was owned by Abraham Hunsaker and occupied a corner of the new house. In 1864 he had sent two sons, Allen and Abraham, with ox teams back over the Pioneer Trail to Omaha, Nebraska to bring farm machinery and two huge grand pianos—one for Lorenzo Snow, the other for his own



Second Hunsaker home in Brigham City, built in 1858.





family. The farm machinery included the first threshing machine in Box Elder County.

Concerning this piano, Meltrude Hunsaker Stohl wrote in a letter dated August 10, 1955:

Later it was moved to the Big Hunsaker House one block south of the Tabernacle; and while Aunt Katie lived beside the mill on the west side of Salt Creek [at Honeyville], the old piano occupied a corner of the large living room there. [It was still in Katherine Jensen Hunsaker's second home in Honeyville when she died in 1927.]

I remember it well because I was greatly interested in the treasures that were stored on top of it. There was the Old Bible of Grandfather's mother, Polly Luce, encased in that crocheted cover made by his blind sister. Then there was the Diary, which we read again and again. Also there was his family record, which has been lost somewhere. . . . Also there was the sword which Grandfather had carried in the Mormon Battalion. Maybe that wasn't the storage place for the sword, but I have seen it there. (See page 45 for picture of this sword and old Bible.)

The first child born under this roof was a daughter El-nore, who came to Harriet but lived only about a year. The first son to arrive at that home came to Margaret in March 1859 and was given the name of Lorenzo.

Other children came to this household—born to Harriet, to Margaret, and to Katherine—but Margaret did not live to see her sons and daughters grow to manhood and womanhood. On October 12, 1862, the day that her son, Robert Sweeten Hunsaker, was born, she passed away leaving four motherless children, ranging in age from seven years to a few hours, to be cared for by others. At the time Abraham was away from home doing missionary work. Since there was no way to notify him of the tragedy in his home, Margaret was buried before his return.

Harriet at once took the little motherless infant, and he was loved and cared for along with her own three-month-old baby, Cyrus. Lorenzo, Margaret's 3½-year-old son was adopted by Katherine and reared as one of her own.





Soon after Abraham's return he persuaded Mary Luckham, the half sister of Margaret, to enter his family circle for the purpose of caring for her sister's children. And so on February 13, 1863, at the age of 18, Mary, daughter of Roger and Mary Gardner Sweeten Luckham, became the fifth wife of Abraham Hunsaker.

Weldon Hunsaker, a son of Abraham and Mary born in that house in 1875, remembered when his mother taught school in one of the rooms there. Not only the children of the Hunsaker family were pupils of the school taught by Mary, but in addition most of the children in the neighborhood began their education there. Margaret also taught school in this house.

Margaret Hunsaker Hawks, born in 1863 in that home, a daughter of Katherine, recalled a time when her mother, Harriet, and Mary, with their families all lived under that roof, each family having its own quarters. She also told of the orchard and of the quantities of peaches and other fruit that the women of the family preserved by drying.

Concerning the wives of Abraham Hunsaker, Margaret Hunsaker Hawks wrote in her autobiography:

There was love and peace among these women, in fact they treated and looked upon each other as sisters. One regular event of my life stands out vividly in my mind. That was the calling together in our home of each wife and her family to prayer every morning and evening. Each wife was given her turn to lead in prayer, being mouth in prayer as they termed it then, and each child that was old enough was given his turn. Also father taught us all the law of tithing and set the example to the letter himself.

President Lorenzo Snow said my father's prosperity was the result of his honest tithe paying and his great generosity to the poor and the sick. . . .

My father owned shares in the woolen mills, in Zion's Co-op Store, and in the tannery, where leather was made for shoes. He also owned sheep and cattle . . . and worked a large farm. . . .

It was while the families still occupied that home that Lemuel, the Piede Indian boy adopted by Abraham, was





killed by a soldier near what is now Mantua. More details about this incident are told in the sketch of Lemuel Hunsaker, pages 206-208.

The county records show that Abraham Hunsaker owned a farm of 107 acres just north of Brigham City, which he had purchased from J. C. Wright. Several years later he sold 61 acres of that farm to Henry Kotter.

Margaret Hunsaker Hawks said of this farm:

It was such nice, rich soil. Father had a summer cabin there. We all used to go out there and hoe and pull weeds. I was small, but Father made us all think we were working, whether we were helping or not. He raised sugar cane and made molasses; he had a molasses mill of his own. Every kind of farm product and fruit grew on that farm.

Joseph Watkins told of going out to this farm with Abraham and the boys when he was cutting grain with a reaper. A whole swarm of boys would follow after the machine tying the bundles of grain. After going a few rounds, Abraham would say to the boys, "Now, boys, let's rest, and while we're resting we'll just shock up these bundles of grain." And away they'd all go, said Mr. Watkins, working harder than ever, but that was all right for their father had said they were resting.

The house built in 1858 was the home of Mary Luckham until 1879, some time after the birth of Minta. Mary then moved to Honeyville, where most of the family then resided, into a house which had been built for her. The county records show that Abraham sold this home and his other property on the block February 5, 1883 to O. G. Snow; the purchase price was \$500. This was after all of the Hunsaker wives had moved to Honeyville.

For many years, this house was known as the Davis rooming house. The records of Box Elder County show that the lot upon which this house stood extended north to and included that land on which the Cooley Memorial Hospital stands. In June 1949 the old home was torn down to make way for an office building.





## THE BIG HUNSAKER HOUSE

In the early 1860's the Hunsaker family began to realize that more room was needed for the comfort and convenience of this rapidly growing family. And so a new home was planned and building began on a large two story adobe house. It was located on Main Street in Brigham City one block south of where the Tabernacle now stands.

This new home was a modern, up-to-date, comfortable house for that period of time. There were none better in Brigham then, and the Hunsakers were exceedingly proud of it. The walls were the thickness of several adobes, and the work of laying them was done by a Swedish immigrant who had learned his trade in his native land.

About this house Meltrude Hunsaker Stohl wrote:

I met the craftsman's daughter, a Mrs. John Neeley, in Rexburg, Idaho, in 1944. She told me the story of the building of that house. Every part of the building was made of the best material



The Hunsaker Big House built in early 1860's.





available, and her father was very careful and painstaking in his work. Then came the job of painting the woodwork and that job was done by Abraham Hunsaker, much to the consternation and regret of the builder, for he felt that the house deserved a really artistic finishing.

The wide hall and broad front doors inside were adorned with the stars and stripes in the colors of our national flag. Over each window in the large living room was an arch. Years after when the home had changed hands many times, these mottoes, lettered in his [Abraham's] own hands, still adorned the window moldings. Among them were: "God bless our home," "In God we trust," and "Honor thy father and thy mother."

In building this home, the parents had sensed the needs of their growing sons and daughters for a place of recreation, where they might entertain their friends in a social way. And so a large room was built to meet that need, and in that room in the Big Hunsaker House, many parties were held; even dances were conducted and occasionally a Church meeting was held there.

Those were the days when the dancing began at 7 o'clock in the evening and continued until 4 in the morning. Those were the days when the boy came to the dance with his partner holding to one arm while in the other he carried a pumpkin, a few pounds of potatoes, or even part of a sack of flour to help pay the fidler. There were no Ward Halls in those days; the Court House furnished the room for dances, meetings, and plays, as well as for carrying on the business affairs of the community.

The Big House was arranged to accommodate three families. Eliza with her sons and daughters occupied the rooms on the north side of the hall, Katherine and her children lived on the south side, while Harriet and her family occupied the rooms at the east end of the building. First child to be born in the Big House was Katherine's daughter, Julia. As the years went by, there were Esther, Peter, and Benham, all born to Katherine there, while Gordon, Elzarus, Raphael, Harriet, and Daniel William came to Harriet while she resided there.

It was while the Hunsaker family lived there, in June 1867, that Brigham City was granted a charter, and Chester Loveland was chosen as its first mayor with Abraham Hun-







First Brigham City Council, 1867. Left to right: Councilmen Abraham Hunsaker, Alvin Nichols, Hans Peter Jensen (father of Abraham Hunsaker's wife, Katherine Jensen), William Box, Mayor Chester Loveland (standing at table), Ephraim Wight, William Watkins (seated in foreground), John D. Reese, Johnathan Packer, and John Burt.

saker as one of the councilmen. Abraham Hunsaker was also one of Brigham's first road supervisors. He was one of the original stockholders of the Brigham City Co-operative Institute and a member of the United Order Council. When the Militia of Box Elder County was organized in 1858, Abraham served in the Territorial Militia as a captain.<sup>5</sup>

The following story related by Horace Neeley Hunsaker illustrates that Abraham had considerable athletic ability even in those days—at least enough to outrun an Indian who had the head start. Horace heard this story often from his father, Israel:

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<sup>5</sup>Lydia Walker Forsgren, *History of Box Elder County, 1851-1937*. (Place and date of publication are not indicated.) 390 pp.





During the time Grandfather [Abraham] lived in Brigham City and farmed in Honeyville, the Indians told him of a wagon train that had been burned by the Indians west of Great Salt Lake. Grandfather and a neighbor hired an Indian to lead them to the place that they might recover the iron from the wagons, as scrap iron was very valuable at that time for repair work.

They found the place and were heavily loaded with the iron. On the way home the road was soft in places and the horses were getting very tired. Grandfather and his friend were walking to lighten their load. Grandfather asked the Indian to get off too, but he refused. Grandfather tried to reason with him, but the Indian just grunted and sat there. The horses were sweating and very tired; finally in desperation, Grandfather ordered the Indian off and then had to take him off.

Just previous to this they had seen some Indians in the distance. Grandfather knew that if this Indian reached those other Indians in his present frame of mind their lives may be at stake. He watched the Indian as he worked his way a little further from the wagon until he had a good lead and then broke into a run. Grandfather said, "We've got to stop him" and dropped his lines and took after him. Grandfather chased the Indian for nearly half a mile and caught him and brought him back. That night they took turns guarding the Indian and later when they felt they were out of danger they told him he could go anytime he wanted, but the Indian rode back to Brigham City with them.

In 1874 Israel Hunsaker and Lauretta Neeley were married and began their housekeeping in one of the rooms of the Big House. This was Lauretta's home for about two years. Israel, in obedience to a call from the Presiding Authorities, left Brigham in October 1874 to fill a laboring mission on the Co-op Cotton Farm in Utah's Dixie; he returned a year and a half later for his wife and baby, Meltrude.

Mary Hunsaker Grant, following the death of her husband in December 1868 at Mill Creek, Salt Lake County, returned to her parents with her four children, and they occupied a part of the Big House until 1877 when she moved to Honeyville. Abraham Hunsaker, Jr., and Annie Wright moved into the Big House following their marriage, and their son, Jonathan C., was born there in March 1877 in the





room up under the gable next to the roof." Other sons and daughters of Abraham Hunsaker spent a part of their married life as occupants of the Big House.

Some time in 1880, Eliza Collins Hunsaker moved from the Big House to Honeyville, where her husband and the greater part of her family resided.

On December 20, 1881 the house was sold to Michael C. Christensen for \$700. Since that time it has been remodeled and has served as a family residence, a hospital, and an apartment house. To the old timers it is still known as the Big Hunsaker House, but to later generations it is better known as the Old Cooley Hospital.

## THE DRIVING OF THE GOLDEN SPIKE

Abraham Hunsaker watched with keen interest the advancement of the first transcontinental railroad, which would mean so much in the progress and development of the resources of the territory of Utah. During this period of railroad construction he was engaged in dry farming and stock raising at Honeyville, besides operating a grist mill there. But at this time he still spent most of the winter months with his family at Brigham City.

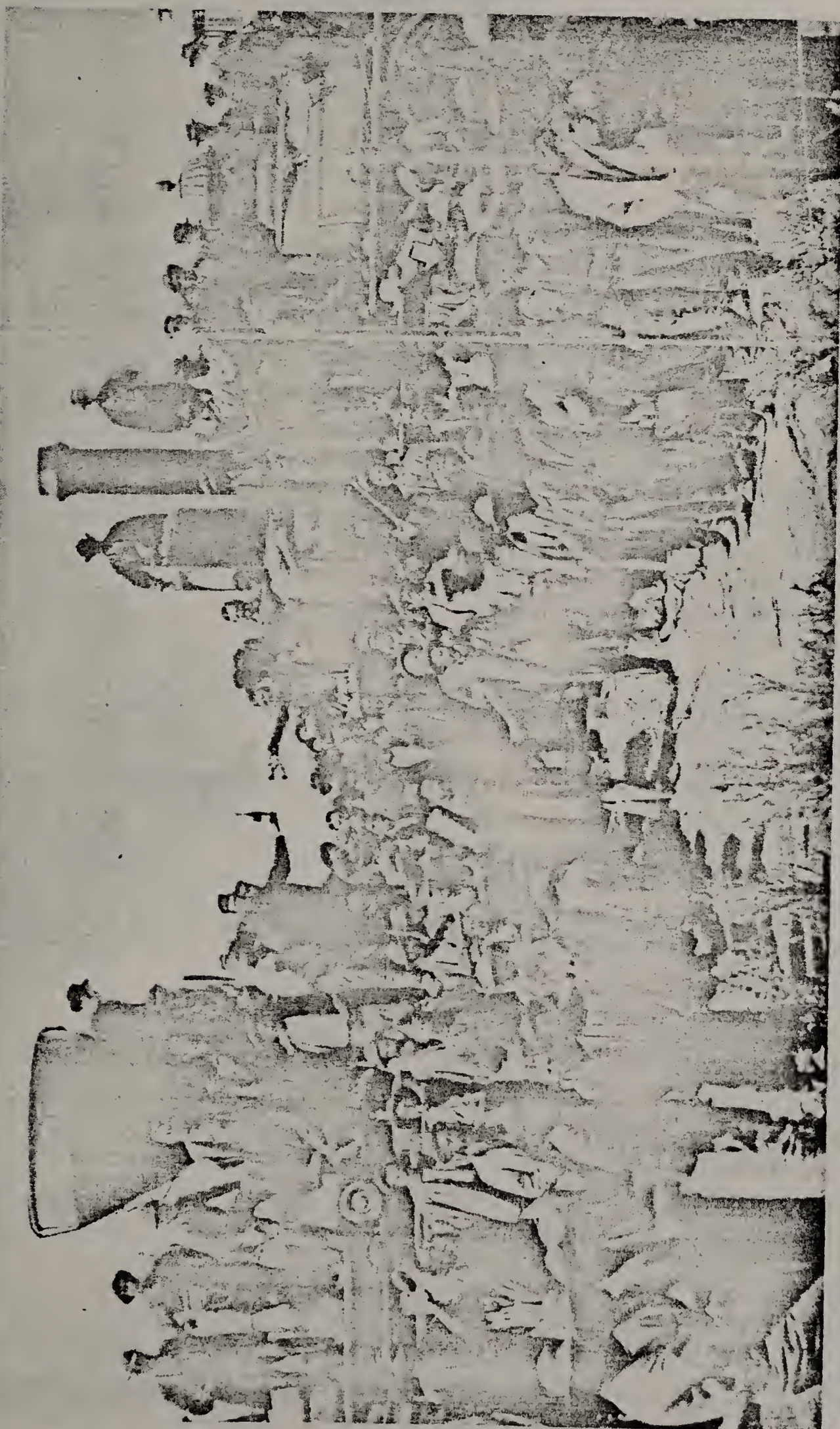
He, with some of his older sons, contracted with the Central Pacific Company for the construction of a mile of road grade out near the Little Mountain. Many of the Hunsaker boys and girls recalled in later years the time when their older brothers labored with mule teams in the construction of that mile of roadbed. On one occasion when driving westward toward Promontory with Robert and Helen Allen, Israel pointed out to them the remains of that mile of grade made by the Hunsakers. It began near the south end of the Little Mountain and extended eastward toward Corinne.

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<sup>6</sup>According to Jedediah M. Grant, son of Mary Hunsaker Grant, this third story room under the gable was once called the "Lamanite Room." Indians passing through Brigham City often stored belongings there until their return.







Driving of the Golden Spike at the completion of the first transcontinental railroad. Abraham Hunsaker is third from the right on the front row (see arrow), and Israel is the gangling boy left of him.





John L. Hunsaker, in a letter written December 14, 1944, only about four months before his death, stated, "I remember living in a cave near the Little Mountain west of Corinne, while Father and the older boys were building a grade for the new railroad to San Francisco." He also told that his mother, Harriet, cooked for the boys who worked on that part of the railroad while living in that cave.

Israel often told how he and some of his brothers worked to get the timber from the mountains east of Honeyville to be used in the construction of a railroad bridge for the Central Pacific Company over the Bear River near Corinne. He said that some of the timbers were sawed into a specified length in the saw mill at Honeyville, but most of the timber was delivered just as it came from the canyons. That bridge was never built, nor was the mile of grade made by the Hunsakers ever used as the Central Pacific Railroad was halted at Promontory.

The government had offered the Union Pacific and Central Pacific Companies every alternate section of land lying within a 20-mile radius on each side of its part of the completed line. So intense was the war for mileage that the two outfits passed each other in preparing and grading the roadbeds.

When Congress finally chose Promontory station as the point where the two lines should be linked together and the Golden Spike ceremony was scheduled for May 10, 1869, most of the settlers in Box Elder County turned out to witness this historic incident. Among them was Abraham Hunsaker. Israel often recalled, among other happenings of that day, the meeting of the two rival locomotives on the newly constructed railway.

The first office of the Union Pacific Railroad in Brigham City was established in the fall of 1869 in the northwest room of the Hunsaker Big House.<sup>7</sup>

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<sup>7</sup>*History of Box Elder County*, p. 30.





For 36 years trains rumbled over Promontory Mountain, pushed and pulled by helper engines for the grade was steep. The Lucin Cut-off was built across Great Salt Lake in 1906 and that route eliminated the heavy pull over the mountain and consequently the extra engines and crews. When the cut-off was completed, an effort was made by the railroad officials to abandon the "Old Line," but Box Elder County objected. Attorney Lewis Jones was sent back to Washington in behalf of the retention of the old line and won his case with the argument that in case an enemy ever destroyed the road across the lake, the old Promontory road could be useful for shifting traffic around the lake as of old.

In 1942 during World War II when rails were so badly needed in the defense effort, there was no argument against the abandonment of the old road and the removal of the rails. The line was salvaged and the rails relaid at Clearfield, Utah at the huge 80-million-dollar naval supply depot. There the thousands of tons of rails, fish-plates, spikes, bolts, and other equipment played an important role in the defense effort of our nation.

Before the old Promontory Road was finally abandoned, another celebration was staged on the isolated plateau atop the Promontory Mountain on September 8, 1942. Representing the state of Utah at this closing chapter of the Old Road was Governor Herbert B. Maw, who led a cavalcade of automobiles filled with railroad, state, and church officials from Salt Lake City to the historic spot.

Israel Hunsaker, Sr., then 90 years old, attended the celebration, and his picture was taken along with the officials. He was the oldest living man to have worked on that railroad during its construction. With his father, he witnessed the driving of the Golden Spike in 1869 and 73 years later Israel was a witness to its removal, which meant the dismantling and abandonment of the old road.<sup>s</sup>

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<sup>s</sup>Much of the information in the foregoing story was gleaned from the Ogden Standard Examiner, September, 1942.





## Chapter 11

# *Honeyville, Home of the Hunsakers*

### EARLY HISTORY OF HONEYVILLE<sup>1</sup>

As early as 1861 Abraham Hunsaker had obtained grazing land in the Honeyville area. Lewis N. Boothe wrote in his diary that year that he had rented a piece of land of Abraham Hunsaker intending to raise a small garden.<sup>2</sup>

Abraham moved a part of his family from Brigham City in the spring of 1864 and made his home in a little cabin near the saw mill he had purchased on Salt Creek. This saw mill was bought from Ezra Barnard and Nathaniel Clark, who had obtained it from the original owner, a Brother Call from Bountiful.

Later in the fall Abraham moved his family back to Brigham City for the winter. For ten years each wife took her turn living in the cabin on Salt Creek during the summer, while she prepared the meals for the boys who cared for the cattle and did the farm work. The women also churned quantities of butter and preserved it for winter use. This arrangement continued until 1874 when Harriet and Katherine with their families became permanent residents of the little settlement at the mill, which later acquired the name of Honeyville. Although Abraham was the first man to bring his family to the present site of Honeyville, Joseph Orme was the first permanent settler, as he located there in the fall of 1866; Orme built his home about half a mile south of the present center of Honeyville.

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<sup>1</sup>Much of the information in this section represents data found in the Church Historian's Office by Meltrude and Orpha Hunsaker Stohl in 1946.

<sup>2</sup>*History of Box Elder County*, p. 278.







Eliza Collins Hunsaker home at Honeyville.



Harriet Beckstead Hunsaker's rock home on Salt Creek. The original Honeyville homes of Mary Luckham Hunsaker and Katherine Jensen Hunsaker were nearby.







Katherine Jensen Hunsaker moved into this home from her house on the west bank of Salt Creek.

Abraham was the first person to engage in dry farming in Box Elder County, according to the *History of Box Elder County*, pages 56-57:

The first dry farm grain in Box Elder County was raised by Abraham Hunsaker in the vicinity of Honeyville in the year 1863. That season he harvested between three and four hundred bushels of white touse wheat. Hand plows and harrows were used in preparing the soil, and the grain was cut with a side rake, then a luxury since most grain was cut with a cradle. To operate this machine it required one man to drive and one to rake the grain from the machine. Five or six men followed with wooden hand rakes, gathered up the grain, bound it into bundles, and tied it with the long stalks of the wheat. Farmers could cut two or three acres of grain a day using this method.





The experience of 1863 led Mr. Hunsaker to try the plan of the summer fallowing. He prepared seventy-five acres of ground in this manner and in August planted it to a variety of spring grain. The ground was moist and the grain grew rapidly. He pastured it that fall and the next season his grain yielded sixty bushels per acre.

Another account of Abraham Hunsaker's experiences raising the first dry farm wheat in Box Elder County is found in an article, "Changes in a Modern World," by Adolph M. Reeder, Corinne, Utah. In 1954 Mr. Reeder's article was given the senior award, first place, by the Salt Lake Luncheon Club and second place by the National Society of the Sons of Utah Pioneers. The following is quoted from this prize-winning article:

. . . Hoping the earth to respond well, Brother Hunsaker planted a few acres of wheat in 1862. It matured without irrigation in 1863, and thus encouraged, he and his sons plowed 200 acres on both sides of Salt Creek. Planting the wheat in August, 1863, and followed by a nice rain storm, it soon made a green covering of the ground and furnished considerable fall pasture for the livestock.

The spring of 1864 he purchased the Honeyville saw mill to saw and prepare granneries for the acres of wheat which gave promise of a great harvest. His son, Allen, was now 24 years of age and he and Abraham Jr. at age 16, were called into council. These two young men were appointed and given \$2,000 in cash and instructed and outfitted for a long journey. They were to join a Caravan enroute to the Missouri River. They were to buy a threshing machine and two pianos (one for Pres. Snow and one for the Hunsaker family) and to return in time for threshing the expected grain crop. No one has related the experiences of these boys in undertaking that long journey and pulling a threshing machine across the plains. The hazards and hardships encountered along the trails seem to be a lost story, but there were surely many trying circumstances.

When President Young heard of the extensive venture and the promising yield of the great wheat crop, he made it a point to inquire of Brother Hunsaker, "Brother Hunsaker what will you do with all that wheat? Markets are far away and our people here have so little money?" With the help of his many sons they were sawing lumber and preparing storage granmeries so he could assure President Young he expected poor emigrants and poor widows to be coming





along who would need some wheat to get started in Zion and he would give them help. President Young must have thought it a noble idea as he placed his hand upon Brother Hunsaker's shoulder with a blessed assurance, "Brother Hunsaker, if you do that, your wheat bins will never be empty." His grandson, Lewis, testified they never were empty. It has been reported that this great crop without irrigation yielded more than sixty bushels per acre and more than 12,000 bushels of good wheat. He was generous to the poor. Much of it was sold at Corinne in 1869 at \$5.00 per bushel to serve the needs of the railroad builders and construction camps. . . .

Thus the Hunsakers became our first successful dry farmers and acquired the first harvesting machinery. The U.S.A.C. [Utah State Agricultural College, now Utah State University] Experiment Station has this to say in Bulletin 282 [page 9] speaking of the first Box Elder dry land wheat in 1863, "Thus, dry farming, which has since spread to all states in the arid west, had its beginning."

When the first settlers came to Honeyville they made a dam between the cold water spring and hot water spring at Crystal Springs. The springs and the land surrounding was pre-empted by Abraham, and it was under his supervision that the dam was made. Also there was a small stream from Cold Water Canyon. Each family was allotted their portion of water from the two sources. Joseph Watkins said that when a new family took up their abode in Honeyville, Abraham would say, "Boys, we'll each have to give a part of our water turn to Brother —, so he can have a garden too." Joseph Watkins told many stories of how kind Abraham was to the poor emigrants just coming to the valley.

Water from the hot spring was used to turn the mill wheels for Abraham's saw and grist mills. The site of these cold and hot water springs is now a resort, known as Crystal Springs, where many of the Hunsaker Family Reunions have been held through the years. In the early days this site was used as a freight and stagecoach station on the northern route to California and the routes to Boise, Helena, and Butte.

The grist mill which was built in 1867 was originally a burr mill, but it was changed into a roller mill in the fall





of 1889, it being the first roller mill in Box Elder County. Lorenzo and Hans Peter Hunsaker were the millers after it became a roller mill. According to John L. Hunsaker, the grist mill was built just south of the saw mill.

That Abraham operated a ferry across Bear River for awhile is indicated in the *History of Box Elder County*, page 147:

... In 1850 William Empy received a grant from the Legislature giving permission to establish a ferry across the Bear River. It was located just west of where Deweyville now stands. He later sold the ferry to Abraham Hunsaker. [Abraham apparently moved this ferry to a site just north of the Honeyville flour mill.]

There are several versions to the story of how Honeyville got its name. Most versions agree that the suggestion was first made that the settlement be named Hunsaker or Hunsakerville to honor Abraham but that he objected. Suggestion of the name of Honeyville is sometimes credited to Abraham and sometimes to Lorenzo Snow. Reasons for the choice of Honeyville as a name are varied: that it somewhat resembles Hunsaker, that Abraham kept honey bees, or that it was a reminder of the Biblical land of milk and honey since the early settlers had many beehives and dairy cattle.

In 1868, Frederick James Graham settled at Honeyville. He stated that at the time of his arrival, only half a dozen families resided in that neighborhood. He was the first ward teacher appointed to labor in that part of the country, which at the time constituted a part of the Brigham City Ward. In fact, it formed only a part of the so-called Call's Fort District of the Brigham City Ward, and only occasional meetings were held in the neighborhood prior to 1877.

According to records in the Church Historian's Office, Lorenzo Hunsaker taught the first school in Honeyville during the winter of 1875 and 1876 and for several years after that. Schools and meetings were held in the Hunsaker residence by the mill. However, the *History of Box Elder*





*County*, page 280, lists Melissa Hunsaker as the first school teacher in Honeyville and names Susan Dunn Hunsaker, Mary L. Hunsaker, and Lorenzo Hunsaker as other early day teachers.

On the 24th of July Abraham often gathered up his young boys and some of the grandsons and dressed them up for Battalion boys and had a parade. Their flags and drums were homemade and their "uniforms" were easy—just ragged clothes. Most of the boys knew one or two of the Battalion songs which they sang during the parade.

In a special conference held at Brigham City August 19, 1877 the Saints residing in and about Hunsaker's Mill were organized as a ward named Honeyville. Abraham Hunsaker was sustained as first Bishop of the ward. About three weeks later, September 9, 1877, he was ordained a High Priest and Bishop and was set apart to his position by Lorenzo Snow. On the same occasion Benjamin H. Tolman and Lewis Nathaniel Boothe were ordained High Priests and set apart to act as first and second counselors to Bishop Hunsaker, who retained the same counselors until his death.

Soon after the organization of the ward a Sunday School was organized with Benjamin H. Tolman as superintendent, and on December 15, 1877 a Young Men's Mutual Improvement Association was organized with Alexander Hunsaker as president.

Early in 1878 steps were taken to build a meeting house in Honeyville; the ground was broken January 14, 1878. A month later on February 19, a Relief Society was organized in Honeyville with Harriet Hunsaker as president.

The new meeting house was dedicated January 5, 1879 by Lorenzo Snow. It was built of rock, 24 by 47 feet, at a cost of \$1,500. It was the only meeting house and school house built in Honeyville up to 1896, when the stucco meet-





ing house was completed. The rock meeting house later housed Tolman and Sons store and it still stands (1957) just east of the railroad track about a block west of the present chapel grounds. Ward members now meet in a spacious, modern brick chapel, which was dedicated June 17, 1951. Concerning the first and the latest chapels in Honeyville, Meltrude Hunsaker Stohl reminisced in a letter dated August 23, 1954:

I thought of . . . that first old meeting house. . . . I went to Sunday School and meeting many many times in that old building, and I had heard Grandfather bear his testimony time and again there, and had been there many times when he had selected the hymn to be sung and when he had started it himself. I had been to celebrations in that old church when Grandfather had told stories of the . . . Mormon Battalion and had heard him sing their Battalion songs.

I feel sure that this new Chapel built by his descendants and the members of the Ward he had served so long and had loved so well, would far exceed any of his dreams of the future of his people. His hopes and his desires were all for the welfare of the people who made this [Honeyville] their home.

In 1881 a Young Ladies Mutual Improvement Association and a Primary were organized, the first on March 20 with Laura Neeley Hunsaker as president and the latter on June 15 with Mary Hunsaker as president.

According to records in the Church Historian's Office, there were in 1887 in Honeyville 26 families, or 109 baptized members, or a total of officers and members, including children under eight years, 161 souls. There were 1 Patriarch (Abraham Hunsaker), 8 High Priests, 6 Seventies, 13 Elders, 1 Priest, 5 Teachers, and 13 Deacons included in the total. All families lived in their own houses.

Records in the Church Historian's Office show that Abraham was ordained a Patriarch, but the record does not show by whom the ordination was performed nor when it was done.





Bishop Abraham Hunsaker died January 3, 1889, after which his counselors took temporary charge. The ward was reorganized September 8, 1889 at a special meeting called at Honeyville by Elder Lorenzo Snow, of the Council of the Twelve Apostles. B. H. Tolman was sustained as Bishop with Isaac Hunsaker as first counselor and Joseph Hunsaker as second counselor. Isaac was ordained a High Priest and set apart by Rudger Clawson, and Joseph was ordained and set apart by Charles Kelley.

### MISSIONS OF ABRAHAM HUNSAKER

Abraham's first mission to his people in Illinois is recorded in his journal (see page 29). That he was serving as a missionary when his third wife, Margaret Sweeten Hunsaker, passed away has also been mentioned previously.

A record of missionaries in the Church Historian's Office, Salt Lake City, shows that Abraham Hunsaker was set apart as a missionary October 10, 1874 by C. C. Rich to serve in the United States. The date of his return is not given nor is his field of labor specified, but it is believed that his labors were among his kinsmen in Illinois.

Benham Hunsaker recalls a time about 1876, when he was four or five years old—too young to attend school, yet old enough to be interested in school room activities. His father was absent from home doing missionary work; the school was being taught by Lorenzo Hunsaker in the south room of his mother's home on the west bank of Salt Creek at Honeyville. The school consisted mostly of Hunsaker boys; one of them was especially difficult to control, causing considerable trouble in the little school. The teacher in desperation threatened the unruly boy that as soon as his father got home, he should be told of the boy's bad behavior and he should be punished properly. Benham was old enough to appreciate the fact that nothing but the return of his father could straighten out affairs in the little schoolroom.

It seems that upon at least three or four occasions, Abraham Hunsaker spent a few weeks or months doing mission-





ary work among his people in Illinois and elsewhere, as well as collecting records. It is likely that upon one of these occasions he came into possession of the family Bible of his parents, Jacob and Polly Luce Hunsaker (see picture, page 45).

### LETTERS OF ABRAHAM HUNSAKER

Copy of a letter from Abraham to his brother, Jacob T. Hunsaker.

*Honeyville Boxelder Co. Utah Sept. 7, 1884  
Beloved Br. Jacob T.*

*It is with feeling of a brother long since lost that I sit down to wright you a few lines. All is well with your brother Abraham, your elder Brother. I received a letter from you a month or two since. I hope you will excuse me for not writen sooner, I have bin waiting to see if things would shape so that I could come to see you all but it seams as tho things are harder for me to come their at present as you allready know that I have a large family to care for [and] have only 3 small boys to doo my farming, no large ones to look after things, besides we as a people have the gosple to preach to all nations, Tongo, and all people white or black before the coming of the Lord Jesus and his coming is near.*

*It costs our church some 30,000, thirty thousand, dollars per year to preach the gosple without purse or scrip, it allso costs some fifty thousand per year to build Temples to have place for to pass thru ordeals for the dead, allso a quite portion of our time to work in those Tempels for our dead, besides we have to live by eating and weavin cloas as all mortals doo. So you can behold we are not Idle, neither have we time for much pride. I was very sory to heare you say doo not come expecting to preach for I wish to fetch one of my boys with me to preach the gosple of our Lord and savior—Jesus Christ. You, brother, look at things as*





they are, if you knew that you were enjoying the truths of heaven or the true gospel and you also new that I was in the dark and on the down wave road would you not wish to tell me as a brother and friend and give me a chance to live in the enjoyment of the light of God. Can you not see this is the same persicuted gospel as it was anciantly? We preach the gospel as it was anciantly. We are pursicuted, hunted, and even slain as the anciant saints, tared and feathered, whiped, and all manner of lies heaped on us as a people as anciantially. You know the constitution of America allows evry man to worship God acorden to the dictates of his conciounes. Why then not let us alone. We interfear with no one, we mind our own business and let every one doo the same but this jeneration is so much better than even the Great God that they condem the latterday saints for that which God has sancioned and commanded to doo. We have God on our side and will finily com out at the head of the heap alltho the wicked may slay and marter the latterday saints, we will finily tryumph for the time is close when he that will not take his sword to fight his neighbor will flee here for safty.

I have 3 sons and one Daughter mooved with their familys to Arizona to life. I allso have another boy gone to Tenessee and Missispipi to preach the gospel. Our folks are makein many converts in the south which makes the preachers of the sects mad so they head mobs to persicute and marter our bretheren. Crops have bin plentiful here this season. Money is scarce, wheat some 40 cts. per bushel, other grain in proportion. I suppose you are well enough of to pay us a visit. You can come and preach any doctrin you believe. All denominations preach here as they choose, freedom is tolerated here, if you doo not come and see us I hope to come and see you all yet before I dye. May God bless and preserve you all. Go[o]d night from

ABRAHAM HUNSAKER





Copy of a copy of a letter from Abraham Hunsaker to his cousin, Harrison Hunsaker, in Portland, Oregon.

Honeyville, Box Elder Co., Utah

Nov. 26, 1886

Cousin Harrison,

*It is with pleasure that I pen you a few lines. We are all well at present. Hope this will find you all the same.*

*I was delayed at the Yaquina Bay, waiting for the ship to leave. Well, when I got on the ship and went out to sea, I was very sick. Did not get well when we landed in Frisco. I thought I wasn't able to go down to visit your father and uncle, as I did not have their full address. I felt quite disappointed.*

*The persecution is still going on against us, thicker and faster. We expect it will continue for three or four years yet. By that time we as a people will likely be stripped of most all our property. But this is God's Kingdom, and He will send a deliverer and will redeem us out of the hands of our enemies, when we are humbled enough. I humbly pray that God will enable you to see the right way of life and that you may escape the judgment that God is beginnin to pour out on the nations of the earth, for great pestilence, earthquakes, cyclones, wars, and bloodshed. The time is truly close at hand, when he that will not take up the sword to fight against his neighbor, will have to flee here to Zion for safety. The United States is trying to destroy us as a people, or the Holy Priesthood, but they will never succeed, for this Kingdom will stand whilst all others will crumble and fall, for we will never give up our religion, though we may have to go to the pen with thieves and murderers, as our Saviour was crucified between two thieves, also by law, as "Uncle Sam" is serving us.*

*My son that was on a mission in Switzer'land [Joseph] has come home. He has got some four or five thousand*

It is a well-known fact that the medical profession is not a homogeneous body of men, but a collection of many different groups.

There are many different groups of men in the medical profession, and each group has its own interests and its own views.

It is not surprising, therefore, that there are many different views on many of the questions that arise in the medical profession.

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It is not surprising, therefore, that there are many different views on many of the questions that arise in the medical profession. It is not surprising, therefore, that there are many different views on many of the questions that arise in the medical profession.



names of progenitors and connections. We find that our second great grandfather, Hartmann Hunsaker, left Switzerland in 1730, with his wife, Barbara Miller, and his son, John, our great grandfather. Our first great grandmother's name is Magdaline Biry. I have given you the geneaology of the children on another sheet. Your grandfather, Joseph, and my grandfather, Jacob, are two of their children. I will give you the name of my second great grandfather and his wife, children's names and who each one married. John married Magdalena Biry.

Elizabeth Hunsaker married Jacob Gath, Vienna married John Rolph, Orscal Hunsaker married a man by the name of Landers, Mary married Casper Rowland, Any married Lewis Molar, Catherine Hunsaker married John Biry. Those were married in Pennsylvania. I have not got any of the girl's genealogies in the U. S. My son has five or six thousand names which he got in Switzerland and he did not get perhaps one quarter as he might. But his way was hedged up for the present so he came home, being quite tired, having been on a mission some two years before he went to Switzerland, but I hope he will be able to go again so I can get a tollerable full history of our family. I think some of publishing a book if I am able to do so. My brother Jacob write to me telling me that he had a letter from your folks in California, saying that they had information from the East saying there was a large Estate in Switzerland for the Hunsakers in America. I think its all a hoax, I think it all started through jealousy by some of them who said that I had perhaps heard there was something comming to the Hunsakers and I am working to get it, having my son in the old country working at it. But I place no such good, more I haven't any idea.

May God bless you all

From your cousin

ABRAHAM HUNSAKER





## ABRAHAM AS OTHERS SAW HIM

As Recorded in B. H. Tolman's Diary<sup>3</sup>

The following excerpts from B. H. Tolman's diary are included here because they indicate how Abraham Hunsaker appeared to his friends and neighbors. Also they reflect life in Honeyville during this era.

JUNE 1, 1877—I have been to Honeyville and I expect to make my home there. I have got a lot picked out and will fence it when I can. Brother Abraham Hunsaker have gave me the privelidge of homesteading an 80 acre piece of land.

SEPT. 9, 1877—I was set apart as councilor to Bishop Hunsaker of Honeyville, Utah. Lewis N. Booth [is] second councilor. . . . We hold meetings . . . every Sunday. The present number of famileys here are 11, eleven.

DEC. 17, 1877—Acording to apointment I met with Bro. Madson and Joseph Orme to select a suitable place to build a meeting house. But we have hardly decided not knowing where the street would run.

In this evening . . . Bishop Hunsaker [and] Bros. Orme and Graham had a dedicatory prayer offered. Even the house [site] dedicated to the Lord by Bishop Hunsaker.

FEB. 19, 1878—Sister Harriet Snow from Brigham City came to my place and organized the Female Relief Society of Honeyville. It has been the lot for the Honeyville Branch to furnish a hand on the Temple at Logan. One man ceased to labor there because we was unable to keep him on the Temple and pay him \$2.00 per day in cash or its equivalent. We therefore hired Thomas Bowcutt and discarded . . . the former hand wich was the vote of the priesthood. . . .

Nov. 29, 1878—was spent by a goodly number of Bishop Hunsakers family and relatives by partakeing of a bountiful

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<sup>3</sup>As with Abraham Hunsaker's journal, the editors have attempted to reproduce these excerpts from B. H. Tolman's diary exactly as they were recorded. The words and spelling are his unless enclosed in brackets; however, some punctuation has been added.





feast. In the evening Bro. H. adressed his numerous family on the subject of unity, order, and many wise and glorious princeples calculated to prepare them for the glory of the [eternal] Kingdom, followed by Bro. J. C. Wright of Brigham City.

DEC. 1878—Our Sabbath School is very well attended. . . . I have been building benches for the meeting house, preparing for dedication. Christmas passed of[f] in a very quiet and orderley manner. In the evening the meeting house was crowded to hear the comic songs, readings, resitations, and other amusements all got up in an amusing maner after the good old stile of our Beloved Bishop. During the amusements Santa Claus made his apearance and the cakes and nuts suffered. . . . All the ward received a present from the Christmas tree.

JAN. 5, 1879—Apostle Lorenzo Snow came up and dedicated our meeting house, has a fine time . . . said to be the finest meeting in this Stake of Zion.

JAN. 24, 1879—Congres passed a bill in 1862 to punnish those who were practicing a plurality of wives . . . and recently the Supreme Court has ruled in favor of the said bill. . . .

APRIL 9, 1879—Bishop Hunsaker came up from conference [at Salt Lake City] and informed me that my land was ready to be homesteaded.

JULY 24, 1879—was a day long to be remembered . . . being a day of enjoyment for the Saints in memory of the entrance of the Pioneers in these valyes 32 years ago.

Among other things Bishop A. Hunsaker represented the returning home of the Mormon Batalion. A paper was written, entitled the Honeyville Herald. This was read to the amusement of the large asembly. [There were] comic songs, etc., in the evening dancing.

Nov. 29, 1879—This being the 67 birth day of our Bishop A. Hunsaker. We prepared a bountiful feast and a large portion of his family [was] invited and had a joyful time. In the evening he gave some very wise and earnest council, followed by myself, William Willey and Isaac Hunsaker, who gave short addresses. . . .





JAN. 11, 1880—Had missionaries from Bear River. . . . Eclipse almost total on the sun. . . . Sister Harriet Hunsaker sick. . . . The Lord has been with us in our administrating to the sick in this ward. . . .

MAR. 20, 1880—Bro. Denmark Jenson and I bargained with Bro. Hunsaker for a water right known as Sink Springs, situated some three quarters of a mile east of this place.

APRIL 19, 1880—I took possession of the Post Office, mail semi-weekly.

JUNE 8, 1880—Our Bishop Bro. Hunsaker has had some time since [he] received a severe kick from a horse on the leg which is assuming at present fearful dimensions.

JUNE 14, 1880—Went to Logan City to work on Temple. . . . Gave about 10 days work with team, \$39.82, hauling rock and lumber.

JUNE 24, 1880—Returned home with a load of rock for Brigham City Tabernacle. . . . Bro. Hunsakers leg healed up.

Nov. 29, 1880—In the evening attended a birth day party of our respected Bishop A. Hunsaker. A bountiful feast was partaken of and later wise and timely council was imparted. God bless Brother H. with many such happy days, with his family obeying his fatherly council.

DEC. 17, 1880—Went to Brigham City with Bro. A. Hunsaker. Took dinner with Apostle Lorenzo Snow.

JAN. 24, 1881—Nearly the whole of the ward fasted and prayed that the Lord would restore to health Sister Harriet Hunsaker who is very sick. . . .

MAR. 4, 1881—A surprise party to Aunt Eliza Hunsaker, first wife to the bishop, being her 64th pleasant time. Had a fine game of ball in the afternoon. Brother A. Hunsaker gave an interesting account of his travels in the Mormon Battalion. In the evening we had a dance.

MAR. 6, 1881—. . . Two o'clock attended meeting in the new Tabernacle [at Brigham City], the first meeting held since completed. It is a beautiful place and a credit to those who aided in its construction. . . .

MAR. 13, 1881—. . . East wind commenced to blow and grew harder and fierce . . . some considerable damage was





done. Bro. A. Hunsaker had one house badly ridled, the roof nearly all taken and two gables went crashing through the floor. But providentially no one was within. 5 box cars were thrown from the track here. Bro. Ormes barn stable roof was hurled of[f] and other minor objects suffered. . . .

MAR. 20, 1881—Sister Minnie Snow and others came up and organized the young ladies in a mutial I. A. [Young Ladies Mutual Improvement Association].

JUNE 5, 1881—Sister Eliza R. Snow and Zina Young came up and we had a meeting. The children were organized in a Primary Association.

Nov. 8, 1881—I hung doors for Bro. Hunsaker in Marys and Harriets houses.

Nov. 29, 1881—. . . In the afternoon atended Bishop Hunsaker family gathering, the ocasion of his 69th birth day. A good time, wise council, and happy reunion.

MAR. 21, 1882—Sister Mary Hunsaker has had a very close call and is still very low with consumption.

MAY 6, 1882—I returned this evening and found Sister Mary Hunsaker dead, died yesterday. Her sufferings has been severe and long.

MAY 7, 1882—We buried her [Mary Luckham Hunsaker] at Brigham City. The corps[e] was taken in the Tabernacle and Bros. Boothe, Graham, Orme and I each spoke . . . in relation to her worth, etc.

JUNE 15, 1882—. . . Bro. Hunsaker is prepareing to build a new grist mill. . . . We have lately held a meeting in relation to the Honeyville Co-op. Store. I was apointed president.

Nov. 29, 1882—. . . This is Bishop Hunsakers birth day witch was celebrated in the usual way with a big dinner and good council, etc., etc.

MAR. 5, 1883—Gave Sister Eliza Hunsaker a surprise and big dinner, it being the anniversary of her birthday.

APRIL 17, 1883—Working for Bro. Hunsaker on the mill, a new one he is building.

APRIL 20, 1883—Working on the mill preparing to set the whell and build a penstock. . . . We have a daily mail now. . . .





APRIL 21, 1883—We put the wheel in position today. It is a different kind of turbine wheel than any I have seen, made by C. Ridgeway and Son., Coatsville, Penn.

MAY 18, 1883—. . . I have been working all the time on the mill and at this date the old one has been torn down, two-thirds of which frame has been ysed on the new building. The new one is covered in. The work on the inside has commenced and the floors are all laid, except the greatest portion of the upper floor.

AUGUST 9, 1883—Worked in grist mill wich has started to make flour. Some bother, the old gentleman has no millwright, and consequently the anoyance in starting, but will overcome all them in a few days.

Nov. 29, 1883—Worked for A. Hunsaker. In the evening had a family gathering it being the 71st birth day of the birth of our esteemed Bishop. We had a good time.

Nov. 12, 1887—. . . I stoped . . . in Ogden and payed a bill for doors and windows . . . [that I had] ordered . . . through the telephone thirty miles distant and plainly recognized voices as much so as though I were in there presence. . . .

APRIL 13, 1888—U. S. Marshalls were in Honeyville for Bro. Hunsaker. He suceeded in evading them. They also enquired for me or my second wife.

APRIL 17, 1888—This evening Bro. Hunsaker had a run-away, throwing him out and hurting him very bad. Several ribs are reported broken.

APRIL 18, 1888—I stayed most of the day with Brother Hunsaker, who seems to be growing worse.

APRIL 19, 1880—Bro. Hunsakers condition is critical. His family and a number of friends united in a family prayer and it transpires that Bro. H. commenced to rest and get easy and received the first testimony that he was going to get better. . . .

APRIL 22, 1888—I called in to see Bro. Hunsaker this evening and found him very rapidly mending. . . . I sais, "Praise the Lord for what he so miraculously has done."

"Yes," sais he, "praise the Lord. Praise the Lord for he has done it." He was so low previous that arrangements were





being made for his death, and he was giving directions regarding his funeral. . . . But now by his family becoming so united and earnest . . . today he is a living witness of His power for his children.

MAY 6, 1888—Brother Hunsaker came out to meeting and talked to us. . . .

AUG. 18, 1888—Bro. Hunsaker and his wife Eliza are feeble with old age. . . . The enemy is still alert. . . . [The marshalls] have ofered little boys as high as \$20.00 to tell where I was. Bro. Hunsaker has had several close calls and it seems the hour is dark. . . .

OCT. 13, 1888—This morning at about half past 4, Aunt Eliza [Eliza Collins Hunsaker], the good and noble soul, passed from the earth, in peace and quietly. [There are] few women more noble than she.

OCT. 14, 1888—Aunt Eliza was taken to Brigham and interred.

OCT. 25, 1888—I met Bro. Hunsaker and some of his family early below Logan going to Temple. The roads was [so] heavy that I was all day going about 12 miles. . . .

DEC. 26, 1888—Bishop Hunsaker is feeble indeed, continues to grow gradually worse, and Sister Neeley also. Many prayers acending for them or at least offered.

DEC. 29, 1888—Bro. Hunsaker is dangerously ill and his son Lorenzo will arrive before morning as Robert H. has gone for him to Washakie, where he is laboring in the . . . Indian Mission. We prayed in a circle for him, and it seems from his general actions that the end is fast aproaching.

DEC. 30, 1888—Our meeting was turned into one of prayer this afternoon and some have hopes . . . that he will get well. It seems to me, however, that his work on earth is finished nearly.

DEC. 31, 1888—. . . Our patriarch and bishop is very weak, but has shown remarkable power today. He has gave blessings to perhaps nearly 40—between 35 and 40—of his children and their families today. And truly there sat a Patriarch and one of God's noble spirits. As Adam our forefather called his posterity together and blessed them, even





so, Brother Hunsaker has done the same thing, telling them what would befall them, etc. etc. . . . Brother Hunsaker has a host of friends and as few enemies as any man I think. . . . The last hours of eighteen hundred and eighty eight will long be remembered by many that were present. . . . God had given him strength to bless his family, and he seem[ed] to do that wich a well man could hardly do, let alone a man that could not sit up hardly. He got up into his chair only to atend to the blessing, and since he is failing fast.

JAN. 2, 1889—The meeting of Franklin with his father today was very efecting and sad. It is said today that our beloved bishop is very low, almost to[o] low to speak, suffering fearfully. We met at Sister Harriets and prayed for his release if it is the will of the Lord. . . .

JAN. 3, 1889—Fast day and one long to be remembered. News from Bro. Hunsakers bedside is that he is fast sinking. We meet and I open by prayer and ask the Lord to take him. Brother Graham soon after prays and sais he [the Bishop] is gone he feels. A few more speak and a . . . hymn is sung, and in comes Lewis Grant with swelled eyes, and then I know all is over. He soon arrises and sais, "Our father has passed away." Oh how lonesome [we are]. We have indeed lost a father and a noble man of God, a grand old patriarch, concious to the end . . . died with the name of his maker on his lips.

Oh how liberal and good he has been, firm as the rock of ages to the princeples of everlasting truth and has gone to his maker. . . .

They who may look at him who have known him in life will see a loud sermon of faith and honesty. Any atempt of mine is to[o] weak to aproach his great heart. I do hope his family will walk in his footsteps for they have a nobl example and he was permitted to bless them all that came to see him, for he said as he raised from his bed that God had given him strength to bless his children and there [he] sat for hours like the patriarchs of old, even Jacob, blessed and blessed, asking them to come forward if they wanted a blessing from their old father before he parted (for a season) from them. . . .





JAN. 5, 1889—At the appointed hour, half past eight, the rattling of wagons over the frozen ground indicated that the people was alive and ready to show there respects to the grand old man. But oweing to the severe cold weather there was not the turn out from all quarters that there would be under favorable circumstances. As it was, the body of the tabernacle was filled. The speakers on this ocasion was Apostle Lorenzo Snow, Samuel Smith, W. L. Watkins, A[dolph] Madson, Chas. Kelley, and Bro. [Rudger] Clawson. The hymn, "Lo the Mighty God Appearing," at Bro. Hunsakers request was sung at the lowering of the coffin at the grave. I omited the fact that he wanted the [Bear River] Brass band to play also, but on acount of the frosty weather it could not be atended to. They, however, played "Nearer My God to Thee" before we left home (very sweet). We returned home about 4 o'clock.

### As Recorded in the Press

The following obituary of Abraham Hunsaker was published in *The Deseret News* on January 16, 1889:

. . . It is said that every past life has a lesson for every life that is left behind, and this seems to be more than verified in the life and death of this noble man of God, the last hours of whose life were particularly interesting. His, too, was a glorious death, because of the blessings and testimonies of a faithful patriarch which will leave an impression, not soon forgotten. His noble deeds and his great heart will doubtless go down to posterity. . . .

He frequently clapped his hands with joy, and praised God for having revealed to him that his work in the Logan Temple—which was considerable—had been accepted. . . .

. . . When the law of celestial marriage was first whispered to him he opposed it, exclaiming, "It is of the devil." But God knew his heart, and in open day a messenger from heaven, with three women clothed in bright rai[n]ment, stood before him several feet from the ground, and addressed him thus: "You can never receive a full and complete salvation in My Kingdom unless your garments are pure and white, and you have three counselors like me." I need not add that he was convinced, for he was the husband of five wives, (two of whom survive him), and the father of 50 children. He was





also the grandfather of 124 children, and the great grandfather of 34. He told his wife, Eliza C., whom he survived but two months and twenty days, that their work would be done here when he had made one more trip to Logan Temple, which he afterwards accomplished. This remark was made a few hours before her death, and he added that he would "soon follow her." She, too, lived and died greatly beloved by her husband and numerous friends.

. . . Brother Hunsaker had done much in the interest of co-operation. His charity was unbounded; he was loved by all and looked up to as a noble man whom God had made great through his humble life. He died as he had lived, firm as a rock in the faith.

B. H. TOLMAN

Commenting on her grandfather, Abraham Hunsaker, Meltrude Hunsaker Stohl, wrote in a letter dated August 10, 1955:

Grandfather seemed to be the central figure in everything (during those early years in Honeyville). Yet when the near end of his life came, he didn't think that he had ever done anything praise worthy, that he didn't merit a funeral service. He planned a graveside service with the Bear River City brass band; two of his daughters were to sing one of the songs they used to sing at home, then the old favorite hymn which Uncle B. H. Tolman refers to in his diary, a prayer, and that was all. This was to be at the graveside before the coffin was lowered into the grave. Aunt Julia Loveland said they couldn't keep back the tears to sing, so Sister Summerill sang the hymn for them. The diary of Uncle B. H. Tolman tells the rest.

I remember the prayer circles every evening; I remember when it came Father's and Mother's turn to go to Aunt Katie's home to his bedside to receive their blessing . . . and I remember that every one was praying for Grandfather's recovery. It gives you a little idea of the esteem in which he was held by his family, as well as the whole neighborhood.

An article by Bernice Gibbs Anderson, published in the *Salt Lake Tribune* July 29, 1956 says of Abraham Hunsaker, "A man of charity, he freely gave money, flour, pork, and farm produce to the needy, often just leaving it on a porch, or against their door without saying anything about it."





## A MONUMENT TO ABRAHAM HUNSAKER

A monument honoring the memory and life of Abraham Hunsaker was erected in 1956 and dedicated at the annual Hunsaker Family Reunion on August 11. T. Earl Hunsaker was chairman of the monument committee. The monument is located on the grounds of the new Honeyville Ward Chapel, just west of Highway 89.

The dedicatory prayer was offered by Elder Delbert Stapley, member of the Council of Twelve Apostles, Church of Jesus Christ of Latter-day Saints, and great grandson of Abraham Hunsaker. This prayer follows:

We who are descendants and relatives by marriage of Abraham Hunsaker, assemble ourselves about this monument to dedicate it to his memory. May this monument erected in his honor be a constant reminder of the rich heritage and choice blessings vouchsafed to us, his posterity, through noble birth under the new and the everlasting covenant. This monument, with the approval of the First Presidency, erected to his honor is a historic recognition of his loyal devotions and accomplishments during trying and difficult times in helping to establish the work of God on earth.

We recognize our parent as a great soul, a true servant, a sturdy pioneer who did not know defeat, a colonizer having established a lasting settlement in this valley, over which he presided as Bishop until his death. He was a faithful devoted family man. We express gratefulness for him and the true example of his life. We express sincere thanks for the Gospel of our Lord and for the ministry of Thy Son on earth; for the calling, work, and ministry of Thy latter-day prophet, Joseph Smith. We are grateful for the Church of Thy Son which possesses the power to draw strong men of character and leadership like Abraham Hunsaker into its fold.

We are proud of our heritage and therefore honor our parent, Abraham Hunsaker, for all the blessings we enjoy because of him, for his honesty and devotion to every call and responsibility. We are grateful for his wives who stood loyally by his side. We express our love for him and for them, and we are grateful to be numbered among their descendants. We humbly pray that the rich heritage bequeathed to us shall always be exemplified in our lives by our faithfully maintaining all Gospel standards. May we remain together unitedly always, in the bonds of family love, affection, brotherhood







Monument to Abraham Hunsaker at Honeyville, Utah.





and sisterhood doing honor to our noble parent by properly representing all he stood for in life. We know he possessed true and God-like virtues so characteristic of heaven's nobility.

In the authority of the Holy Priesthood, we dedicate the ground reserved for this monument and all that pertains to it in memory of our beloved forebearer who we lovingly recognize and honor this day. Bless those who initiated this movement and carried it through to completion. We honor Abraham Hunsaker as a sturdy pioneer who did not flinch nor lose courage in fulfilling his life's mission. We honor him for helping to establish Thy Kingdom on Earth and in building the cause of Zion here in the tops of the mountains; according to the assignments and inspiration given to him. As we and future generations of his posterity look upon this monument, may we and they resolve to follow his worthy example to cause him to be proud of us.

*Abraham Hunsaker*







*Part Three*

*His Family*





## Chapter 12

*Sketches of Eliza  
Collins Hunsaker and Children*

## ELIZA COLLINS HUNSAKER

EDITORS' NOTE: The life story of Eliza is the life story of Abraham. Because of the important role she played in Abraham's family, and the development of Utah, her history is given here in as much detail as possible even though it is largely given in Abraham's journal.

Eliza Collins was born on March 5, 1817, near Louisville, Spencer County, Kentucky. Her parents were Allen Collins, a Welchman, and Mary Broady, a Scotswoman.

Eliza was 13 years of age when she first met Abraham Hunsaker. On the occasion of their first meeting, Eliza was at home spinning flax on her spinning wheel. Abraham thought her the most beautiful girl he had ever seen. It was made known to him that she was to be his wife, and before he left the neighborhood, they became engaged to be married two years from that day. During this waiting period, Abraham and Eliza met only a few times. Indeed, so long was the time between visits, that Eliza sometimes wondered if her fiance had ceased to care for her. When two years finally had elapsed, however, the young couple obtained the consent of their parents and were married on January 3, 1833 at Quincy, Illinois. Eliza was 15 years and ten months old at the time, and her husband was a little over 20 years old.

The couple lived with Abraham's father on a farm near Quincy for the first two months of their married life while their own small log cabin was being built. As soon as it was finished, they began keeping house for themselves.

The first little baby, whom they called Jacob, lived only eight weeks and was buried in the Dunkard Graveyard, as







ELIZA COLLINS HUNSAKER





they then belonged to the Dunkard Church. Their second child was not born until two years later.

Eliza and Abraham sold their first home and moved to a farm on Pigeon Creek, near Payson, Illinois. There they raised grain and hogs and cattle and became a very happy and prosperous couple in their new home. Being very sympathetic and generous, they opened their house to any one in need. In this way a family by the name of McBride came to live with them. Through the McBrides, who were Latter-day Saints, Eliza and Abraham had the privilege of hearing the Gospel for the first time.

They were greatly impressed with the teachings of the Church of Jesus Christ of Latter-day Saints, and made use of every opportunity to learn all they could about it. After their investigations they were anxious to join the Church, but did not do so until November 15, 1840, when they were baptized in Pigeon Creek by Elder David Evans. They were confirmed members of the Church the same day at a meeting held in their home.

The young couple now had a desire to live nearer the Prophet Joseph Smith, so that they might have the privilege of hearing him speak the truths of their doctrine from time to time. To accomplish this, they sold their farm on Pigeon Creek and moved to a place on the Mississippi River about three miles below the City of Nauvoo. The location of this farm, in the river lowlands, was not very healthy and the dampness caused considerable sickness in the little family. Their eldest daughter, Mary, became seriously ill, but with the tender care of the mother and the faith and prayers of the Elders, she was finally restored to health. Their second son, Lewis, was stricken with a serious disease. Previous to this he had been a bright and healthy child, but when he became ill it seemed that no power on earth could bring him back to life and health. Eliza tenderly nursed him and prayed to God to spare his life. Time and time again she and Abraham fasted and prayed for their son's recovery, as it seemed they just could not give him up. Finally, Lewis was taken to the Nauvoo Temple and baptized for his health. Because of the great faith of the parents, and the faith exercised in





his behalf by the Saints, Lewis' life was spared, but he never entirely recovered from the effects of this illness.

Eliza and Abraham felt it a privilege to entertain the servants of God and felt they could not do enough to make the Elders who visited them comfortable. The first time Abraham and Eliza were visited by an Apostle of the Church was when Brother Heber C. Kimball and his family partook of their hospitality.

About 20 families desired to make homes in this same locality and bought lots on the Hunsaker farm where they built their houses. A little community sprang up and the Hunsakers held religious meetings and also provided a school in their house. After the murder of Joseph Smith in 1844, the persecutions of the Mormon people became greater than they could endure. Homes were burned, property destroyed, and even the lives of women and children were not safe. Although Abraham and Eliza were a little better off than most of their neighbors because Abraham owned a flour mill, they began making preparations to leave Nauvoo with the rest of the Saints. In the winter of 1845-46 they traded the mill for an ox and a cow, a wagon, and the other things to make the journey away from Nauvoo. They left their home in February 1846 and crossed the Mississippi River on the ice, not knowing where they were going, or what the future would bring them, but placing their trust in God. They took their cattle and sheep with them. The sheep were to provide wool for Eliza to make clothes for her family on her precious spinning wheel.

After they reached Kaneshville, now known as Council Bluffs, Iowa, on the Missouri River, a call came to this band of homeless people to provide 500 volunteer soldiers to fight in the war between Mexico and the United States. Abraham was one of the first to volunteer. After he had taken time to reflect on his action, he feared he had done the wrong thing, or at least had been most unwise in offering his services. He knew he would have to leave his wife and six little children with nothing but a covered wagon for shelter, and with little or no provisions to provide even the barest sub-





sistence for life. He knew not how long his services would be required, nor when, if ever, he would return to his family.

Eliza had a very well-to-do brother who lived nearby. This brother told Eliza that if she would give up the Mormon religion, that she and her children could come and live with him and they would never want for anything. He told her that Abraham would never come back, and that she should renounce this new and strange religion. Eliza answered her brother that her husband would be back, and that she would never give up her religion. She remained with the Saints who built a small cabin for her and her children to live in. When her husband did finally return in the fall of 1848, he found his family living in this primitive cabin.

In 1847 the Saints had started their trek to Utah. When Abraham returned to his family in 1848, they immediately made preparations to travel westward, and left Council Bluffs in the Cunningham Company.

Abraham was a very generous man, and sometimes was too generous for the comfort and well being of his own family. He could never stand to see anyone in need without offering to share his own substance. As a result, his family often suffered many hardships when Abraham divided his means with others who wanted to go westward and did not have the means to do so.

After arriving in Utah, Abraham and Eliza settled in the southwest part of the Salt Lake Valley, in what is now West Jordan. Here they accumulated a large herd of cattle, sheep, and horses, which they grazed around Utah Lake. Abraham also took care of livestock for other people, and he and Eliza and their children spent a great deal of their time with the livestock.

About this time the Indians became very troublesome and began stealing livestock and occasionally killing the settlers. Abraham realized it was unsafe to have his family in the Utah Lake region, and on February 23, 1856, went there to bring them home. Abraham sent his son Lewis to round up the horses while he made preparations to move the family to Salt Lake Valley. Lewis was never seen nor





heard from again, and Abraham was obliged to tell Eliza that their son had fallen a victim to the Indians. The grief of Eliza at this news can better be imagined than told. She always waited to hear some word from her lost son, and the uncertainty of his death was almost more than she could bear. With the faith of a true Latter-day Saint, she put her trust in God, as she did with all her troubles and sorrows, and went on with her life.

When Abraham was called by the Church authorities to settle what is now Carson City, Nevada, he sold all their possessions except livestock, which they took with them, and Eliza moved with him to this new wilderness. The journey was a difficult one. The road, which was very rough, was by the round-about route of what we now know as Point Lookout, Blind Springs, and Curlew Valley, then southward into Nevada. Water was very scarce in this desert area and many cattle died on the way. On July 17, 1856 the family located on what became one of the best farms in Carson Valley, on the spot where the present center of Carson City now stands.

Abraham and his sons soon planted their crops, and the women milked cows, made butter, and raised chickens and garden foods. As the farm was located on the Missouri to California trail, they had a good market for food and produce which they sold to the travelers passing through.

The family was prospering when a call came from Brigham Young to sell out and return immediately to Utah. The United States Army had been authorized by the Congress to make war on the Latter-day Saints because of polygamy, and 2,000 soldiers were marching against the Saints. Abraham, always obedient to his leader's commands, sold or gave away what he had and started on the return trip to Utah. During this trip, at what is now Snowville, Utah, Eliza gave birth to her last child, Eliza, in a covered wagon.

When the Hunsakers arrived in Utah, President Brigham Young and Apostle Lorenzo Snow told Abraham to settle in Brigham City. Here Abraham bought an adobe brick home for Eliza from Lorenzo Snow.





In 1858 the Saints left Northern Utah and moved south to the area around Payson because of the coming of the army. Abraham and his families participated in this move, although it again meant tearing up their family roots and enduring new hardships and sufferings incident to a forced move of this kind.

Later in 1858, they returned to Brigham City. About 1864-65 Abraham built the house at Fourth South and Main Streets which became known as the "Hunsaker Big House." In 1874, Church authorities requested Abraham to settle the area north of Brigham. He moved part of his families northward and founded the settlement which was later named Honeyville. Eliza remained at this home in Brigham City until 1880, when she too moved to Honeyville.

Eliza was a woman of sterling character, and was honest and virtuous. She was always hospitable, and of a pleasant, but very independent disposition. She was always willing to sacrifice and endure hardships for the sake of the Gospel and for those she loved. She had a fair complexion and dark brown, wavy hair. She was a little above medium height, and in later years, rather stout of figure. She was not a woman who liked taking part in public affairs, and was not a good public speaker. On one occasion, when asked to bear her testimony, she said, "When my husband accepted the Gospel and was baptized, I too was ready; and when the principle of plural marriage was made known to us, I believed it to be sent of God and consented to my husband taking four other wives, and I have never regretted it."

Eliza was honored and respected by her husband, her children, and by all who knew her. She had little education, and it was her greatest pleasure to have her children or grandchildren read to her from the Bible. Even though traveling was extremely uncomfortable then, she made a trip to Santa Barbara, California during the winter of 1884-85 to see a daughter who lived there. In August 1886, Eliza made a second trip to California to see her daughter Sarah. At about this same time, Abraham went to Oregon to see his brother, Jacob T. Hunsaker, and a cousin, Harrison





Hunsaker. He then travelled by boat from Oregon to Santa Barbara, and he and Eliza returned to Utah September 29, 1886.

On the 13th of October 1888, Eliza passed away in the house in Honeyville which Abraham had built for her. During her last days Abraham spent most of his time by her bedside. His blessings and his presence seemed to bring her comfort and rest. As he sat by her bedside, her hand in his, he said to her "Only one or two more trips to the Logan Temple and my work here will be finished; I shall be with you soon." Less than three months later Abraham's words saw fulfillment.

Eliza was buried in the Brigham City cemetery.

Written by:

HELEN HUNSAKER ALLEN

#### CHILDREN

| NAME          | BORN         | DIED         | MARRIED                                         |
|---------------|--------------|--------------|-------------------------------------------------|
| Jacob         | 22 Oct. 1833 | 17 Dec. 1833 | .....                                           |
| Mary          | 3 Dec. 1835  | 17 Nov. 1914 | David Grant                                     |
| Elizabeth     | 17 Nov. 1837 | 2 Sep. 1894  | Gordon Beckstead<br>Louis N. Boothe             |
| Lewis         | 6 Apr. 1839  | 23 Feb. 1856 | .....                                           |
| Allen Collins | 9 Jul. 1840  | 26 Oct. 1917 | Susannah Dunn<br>Eveline Dunn                   |
| Sarah         | 31 Aug. 1842 | 11 Aug. 1928 | Robert Trimmer                                  |
| Nephi         | 11 Dec. 1844 | 16 Mar. 1858 | .....                                           |
| Abraham       | 16 Sep. 1848 | 26 Sep. 1917 | Annie Wright<br>Hannah Jeppson                  |
| Isaac         | 11 Oct. 1850 | 28 Jan. 1928 | Eliza Marie Hansen                              |
| Israel        | 28 Sep. 1852 | 25 Oct. 1943 | Esther Laurette Neeley<br>Margaret Fisher Bowen |
| Franklin      | 2 Jul. 1855  | 21 Dec. 1900 | Laura Neeley                                    |
| Eliza         | 29 Oct. 1857 | 4 Jan. 1906  | Heber Charles Hamson                            |





## MARY HUNSAKER GRANT

Mary, the second child of Eliza Collins and Abraham Hunsaker, was born at Payson, Adams County, Illinois on December 3, 1835. Her first real memories were those connected with the Saints at Nauvoo, Illinois, where her home was on the bank of the Mississippi River. Her father built a swing from the high trees that grew on the edge of the river, and Mary used to say, "Oh, what a thrill it was to swing out over the edge of the water, especially when father or mother would push me higher and higher."

Mary remembered the night when the Prophet Joseph Smith was murdered, and said, "I will never forget that night. Father came in the house weeping and said, 'A mob has killed our beloved President.' I felt so bad I went out near the house in a clump of bushes and kneeled down and cried out, 'Oh Father, what shall we do, for our prophet has been killed.' After praying for a short time, a feeling of joy came over me and a voice said, 'I will raise up another prophet to lead my people.' With great joy I ran back to my father and mother and told them of my experience, and they too rejoiced."

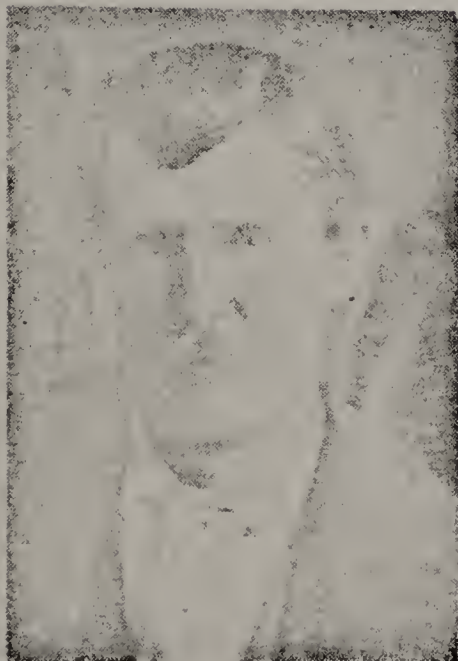
Mary was the oldest of the six children Abraham left with Eliza when he went with the Mormon Battalion on the long trek to Mexico. When Abraham returned and the family started out overland for Utah, Mary remembered vividly the long arduous trail from Winter Quarters to Zion.

Mary met David Grant, a convert to the Church from Scotland and a tailor by trade, and married him in the Endowment House in Salt Lake City on March 8, 1852. He was called on a four-year mission to England the following September. When he returned, Mary and David settled in Mill Creek, just outside Salt Lake City, and Mary lived there until after her husband's death in 1868, when she moved to Honeyville. When her husband died, Mary was left with seven children, the youngest of whom was just seven months old.

The Honeyville Relief Society was organized in her home on February 19, 1878, and Mary was sustained as first coun-







## MARY HUNSAKER GRANT FAMILY

Top: David Grant, Mary Hunsaker Grant. Center: Eliza Belle.  
Bottom: Lewis, Robert Bruce, Jedediah Mill.





selor. Mary was first and foremost a Latter-day Saint, and was always very optimistic.

Mary died on November 17, 1914 at Honeyville. She was buried in the Honeyville Cemetery.

Written by:  
ABINADI TOLMAN  
AUSTIN TOLMAN  
NORMA GRANT GILMORE

CHILDREN

| NAME          | BORN         | DIED         | MARRIED               |
|---------------|--------------|--------------|-----------------------|
| Abraham       | 22 Sep. 1857 | 15 Dec. 1857 | .....                 |
| Eliza Belle   | 8 Feb. 1859  | 12 Sep. 1933 | Benjamin H. Tolman    |
| Jacob         | 14 Sep. 1860 | 25 May 1872  | .....                 |
| Lewis         | 1 Jan. 1863  | 7 Oct. 1932  | Annie Mariah Hunsaker |
| Robert Bruce  | 22 Feb. 1865 | 18 Dec. 1938 | .....                 |
| Alexander     | 13 Apr. 1867 | 13 Apr. 1867 | .....                 |
| Jedediah Mill | 7 May 1868   | 12 Jun. 1950 | Annie K. Bowcutt      |

ELIZABETH HUNSAKER BECKSTEAD BOOTHE

Elizabeth, the third child of Eliza Collins and Abraham Hunsaker, was born on November 17, 1837 at Payson, Adams County, Illinois. She moved to Nauvoo with her parents and then made the journey to Utah from Winter Quarters in 1848. When Abraham was called to settle Carson Valley, Nevada, Elizabeth stayed in West Jordan where she married Gordon Beckstead, becoming his second wife in a polygamous marriage.

The Becksteads lived in Riverdale, Weber County, Utah, for about seven years, and then moved to Brigham City where they lived for about 11 years.

Elizabeth parted from Beckstead and married Louis N. Boothe on April 26, 1880. They lived in Honeyville for some time where the one child of this union was born. Eli-







### ELIZABETH HUNSAKER BECKSTEAD BOOTHE FAMILY

Top: Gordon Eli., Eliza Collins. Bottom: Abraham, Barbara Etta, Rose May.

zabeth's daughter Eliza and her son Alexander lived in Oxford, Idaho, and her son Gordon lived in nearby Swan Lake, so that Elizabeth eventually moved to Oxford to be near her children.

Elizabeth thought so much of Gordon Beckstead's first wife, Barbara, that she requested that she be buried by her side in the Brigham City Cemetery when she died. Although her husband tried to carry out this wish when Elizabeth died on August 30, 1894 at Oxford, he was unable to do so because of transportation difficulties. Elizabeth was buried in the Oxford Cemetery on September 2, 1894.

Approved by:  
LEO BECKSTEAD





## CHILDREN

| NAME                      | BORN          | DIED         | MARRIED                                |
|---------------------------|---------------|--------------|----------------------------------------|
| By GORDON SILAS BECKSTEAD |               |              |                                        |
| Gordon Eli                | 17 Oct. 1857  | 10 Jan. 1945 | Delina Smith                           |
| Eliza Collins             | 14 Aug. 1859  | 29 Aug. 1930 | Hiram Hampson                          |
| Abraham                   | 12 Mar. 1861  | 1950         | Margaret Jane Fifer<br>Myrtle I. Dolls |
| Alexander                 | 8 Apr. 1864   | Deceased     | Eliza Christensen                      |
| Henry A.                  | 2 May 1867    | Aug. 1881    | .....                                  |
| Louis Alfonzo             | 6 Mar. 1869   | 1947         | Carrie Roilke                          |
| Barbara Etta              | 10 April 1871 | 15 Mar. 1913 | .....                                  |
| Elizabeth                 | 1873          |              | .....                                  |

## By LOUIS N. BOOTHE

|          |             |              |                  |
|----------|-------------|--------------|------------------|
| Rose May | 9 Mar. 1881 | 20 Feb. 1943 | John G. Wheatley |
|----------|-------------|--------------|------------------|

## LEWIS HUNSAKER

Lewis, the fourth child of Eliza Collins and Abraham Hunsaker, was born on April 6, 1839 at Pigeon Creek, near Payson, Illinois. Jacob, the first son of Abraham, had died when only two months old and Lewis, the second son, became his father's pride and joy. Lewis was very sick when a young boy and never completely recovered from this illness. The arduous journey to Utah when he was only nine years old was doubly hard on him because of the effects of his illness.

At the time Abraham and his families were living at West Jordan, Abraham grazed livestock near Utah Lake. Lewis was a great help to his father in this work and was more or less in charge of the herds. When trouble with the Indians arose, Abraham decided to move his families back into Salt Lake Valley.

While getting ready to do so on February 23, 1856, Lewis was sent out to bring in a mare which had ranged rather far away from the main camp. In the meantime, Abraham got his families, possessions, and other livestock





ready to start. After a while, when Lewis did not come, Abraham became worried about his son's safety. After starting his families on the road to Salt Lake City, Abraham went out to look for Lewis.

Abraham spent a great deal of time trying to find Lewis, or to find out what had happened to his son. Abraham apparently believed that Lewis had not been killed by the Indians who captured him but had been taken farther southward where he was traded or sold to another tribe of Indians. No definite proof of what actually happened to Lewis was ever discovered by Abraham.

In 1951, Horace N. Hunsaker met a man from Burley, Idaho, who told him that the Boy Scouts of Goshen, Utah, were caring for the grave of Lewis Hunsaker. The same story was reported to Vernetta Hunsaker Wintle. "In the fall of 1953," said Horace, "my sisters Meltrude, Helen, Orpha, Ara, and my wife and I made a trip to Goshen to trace this story. We found the story untrue but learned of another story that had been handed down from generation to generation. We met an old man born in 1866, about ten years after the death of Lewis. He said the following story was told him at his earliest recollection; we talked with other people who also believed the story to be true. They said Lewis was riding a very fast horse which the Indians wanted. They chased him for many hours—until the horse dropped dead from exhaustion. The Indians were so mad at losing the horse they killed Lewis and probably buried him nearby. They used his blood and painted a coiled snake a short distance up a canyon. In later years, white people in the area traced the outline of the snake with red paint. As a result, there is visible today on this cliff, a crude outline of a snake."

Written by:

Q MAURICE HUNSAKER

HORACE N. HUNSAKER





## ALLEN COLLINS HUNSAKER

Allen Collins, the fifth child of Eliza Collins and Abraham Hunsaker, was born on July 9, 1840, at Quincy, Adams County, Illinois. He was only six years old when the Saints were driven out of Nauvoo in 1846. With his parents he went to Winter Quarters, and remained there with his mother while his father went with the Mormon Battalion. Allen was eight years old when his family emigrated to Utah.

Allen was with his father at the time Lewis was captured or killed by Indians at Utah Lake. At the time, a number of other people were killed and Allen used to tell his children that he was afraid to look at each body he discovered for fear that it would be that of his brother Lewis.

While Allen and his father were looking for Lewis, some soldiers arrived from Salt Lake City to help them. The soldiers turned wagons over for protection against the Indians and to provide a safe place from which to shoot. It grew dark, and when Allen and his father returned after their fruitless search, the soldiers thought they were Indians and their captain gave the order to fire. The hand of providence intervened and the soldiers' guns failed to go off.

When Abraham went to settle Carson Valley, Nevada, Allen went with him to help in this endeavor. They were recalled to Utah, and Allen and his father were among the men sent to Echo Canyon to stop Johnston's Army from marching into Utah. This group built fortifications and delayed the army in the canyon for four weeks. During this time the Saints were advised to move south into Utah County and the soldiers then were allowed to enter the Salt Lake Valley. Allen was detailed to the group of men whose responsibility it was to burn houses and farms if the soldiers showed any further hostility. Many Indians had joined the army and serious trouble was feared.

Allen moved to Honeyville with his father. There he met Susannah Dunn and married her on April 24, 1858 at Brigham City. In 1864 he was called to go to the Missouri River to get a threshing machine and two pianos. After





returning from this trip he made his home in Brigham City until 1869 when he moved back to Honeyville.

On October 5, 1868, Allen married Eveline Dunn, the sister of Susannah, in a polygamous marriage, in Salt Lake City. He continued living in Honeyville until 1879 when he moved his families to Elwood, which was then just a sagebrush flat. At this time he kept a large herd of sheep.

In 1887, the raids of the federal marshals against the polygamists started, and in order to avoid being arrested, Allen and his wives had to stay in hiding away from their homes most of the time. Allen was finally caught, however, and sent to prison for six months. After he was released and had been home only a few months, the marshals arrested him several times more. These arrests were made to harass Allen, and as they could find no new charges to make against him, he was finally left in peace.

At the time he was serving his prison sentence, there were many other Mormons there, among them Rudger Clawson and Lorenzo Snow. Allen formed a lasting friendship with these men which endured the remainder of his life.

Allen was very active in the affairs of the Elwood Ward. He was ordained a High Priest and Presiding Elder by President Lorenzo Snow and held this position for ten years. The meetings were held in his house, and his house also served as the school for many years. Allen paid a teacher to live there and teach the children.

About 1900, Allen disposed of all but a few of his sheep which he kept at Clarkston. He had been losing his eyesight for some time, and in 1914 he went blind. His blindness was very hard on him as he could not get around as he was accustomed to doing and as a result his general health failed very fast. Despite this, Allen was always cheerful. He used to enjoy sitting in his big chair for hours at a time while he sang his favorite songs of Zion.

Allen died on October 25, 1917 at Elwood. He was buried in the Brigham City Cemetery.

Written by:

ALEEN HUNSAKER HANSEN







ALLEN COLLINS HUNSAKER FAMILY

FAMILY OF SUSANNAH DUNN:

Top: Allen C. Hunsaker and Susannah Dunn Hunsaker. Bottom: Eliza, Allen Dunn, Abraham, Martin L.

FAMILY OF EVELINE DUNN:

Top: Vessie, Letitia, Sue, Ethel, Maud, Aleen, Margaret. Center: Eva, Allen C. Hunsaker and Eveline Dunn Hunsaker, Lewis, Lily. Bottom: Lorenzo, Amy, Simeon.





## CHILDREN

| NAME             | BORN         | DIED         | MARRIED                           |
|------------------|--------------|--------------|-----------------------------------|
| BY SUSANNAH DUNN |              |              |                                   |
| Eliza            | 17 Mar. 1862 | 1 Dec. 1927  | John Willie                       |
| Allen Dunn       | 2 Sep. 1865  | 23 Jul. 1920 | Ivy Green                         |
| Abraham          | 22 Apr. 1870 | 21 Jan. 1945 | Annie Lee Giles                   |
| Jacob            | 8 Jul. 1873  | 16 Dec. 1875 | .....                             |
| Martin L.        | 26 Oct. 1876 |              | Annie Christensen<br>Lily Frisbey |
| BY EVELINE DUNN  |              |              |                                   |
| Simeon A.        | 20 Jul. 1869 | 12 Oct. 1902 | Mary Ada Green<br>Mathilda Teuber |
| Lewis            | 17 Jan. 1871 | 20 Jul. 1956 | Sarah Ellen Warner                |
| Eva Louise       | 4 Oct. 1872  |              | Hyrum Christensen                 |
| Lily May         | 28 Apr. 1874 | 8 Jan. 1935  | Seymour Miller                    |
| Emmeline Maud    | 15 Jan. 1876 |              | Henry Seeger<br>Allen Fisher      |
| Harriet Vessie   | 27 Oct. 1877 |              | Charles M. Haws                   |
| Ethel            | 2 Apr. 1878  | 4 Jun. 1946  | Will Smith                        |
| Adaline          | 3 Dec. 1880  | 11 Dec. 1880 | .....                             |
| Letitia          | 19 Jan. 1882 |              | Lester Hansen                     |
| Margaret         | 24 Nov. 1883 | 19 Sep. 1935 | Parley Christensen                |
| Susie            | 20 Mar. 1885 |              | Wilford Christensen               |
| Aleen            | 13 Mar. 1887 | 27 Jun. 1955 | John N. Thomas<br>James Hansen    |
| Nephi            | 10 Jul. 1889 | 18 Jul. 1899 | .....                             |
| Oscar            | 1 Jun. 1891  | 9 Jun. 1891  | .....                             |
| Lorenzo          | 18 May 1892  |              | Ella Larsen                       |
| Amy              | 18 Oct. 1894 |              | George Richman                    |
| Harold           | 6 Nov. 1897  | 23 Nov. 1897 | .....                             |





## SARAH HUNSAKER TRIMMER

Sarah, the sixth child of Eliza Collins and Abraham Hunsaker, was born on August 31, 1842, in Nauvoo, Hancock County, Illinois. Sarah was a little over five years old when her parents crossed the plains to Utah in 1848. Along with the other children in this family she endured many hardships and learned to accept responsibility very early in life.

Sarah was nearly 14 years old when her parents were called to settle Carson Valley, Nevada. When they returned to Utah in 1857, Sarah remained there and at the age of 15, became the wife of Robert Trimmer. The newly married couple remained in Nevada for some time where they were ranchers, and then went over the Sierra Nevada Mountains in a covered wagon to Sacramento, California.

Robert and Sarah made five trips across the plains to Missouri. Two children were born in Missouri, one in Kansas, and one in Salt Lake City, Utah while making these trips. On their first trip, the Indians came at them war-whooping in a very hostile fashion. Robert stood up in his wagon and swung his arms so energetically the Indians left him alone and afterwards protected him against other Indians.

Robert Trimmer was greatly respected by the Indians. Friendly Indians would often scout his trails to protect him against unfriendly tribes. He and Sarah fed the Indians, which was the advice given the Pioneers by Church Authorities, even if it meant giving them their last food. On one of these trips Robert and Sarah were eating only very little in order to conserve their food supplies while passing through an area where no natural food was to be found. They were approached by Indians, who gave the sign of friendship. Sarah, with her heart sinking, cooked the last of their food for these hungry Indians. That night the family went to bed hungry, with the parents sad because they could not provide food for their children. Early the next morning the Indians came again to their wagon, but this time they







### SARAH HUNSAKER TRIMMER FAMILY

Robert and Sarah Hunsaker Trimmer and daughter, Francis Ellen.

brought gifts and sufficient food to last the Trimmers until they came to a place where food was available.

The story is told how Sarah saved her family and home from a prairie fire while living in Woodfords, Diamond Valley, Alpine County, California, by starting a backfire. Robert was in town and when he returned home had to race as fast as he could through the fire, singeing his clothes and skin,





and fully expecting to find his family burned to death. His joy knew no bounds when he saw his family and home safe.

Sarah died on August 11, 1928 at Santa Barbara, California, where she had gone to live, and where she had been visited by her parents despite the long and arduous journey it was in the early days.

Written by:

VERA McDOWELL

#### CHILDREN

| NAME              | BORN         | DIED         | MARRIED                          |
|-------------------|--------------|--------------|----------------------------------|
| Eliza Anna        | 18 Nov. 1858 | Deceased     | .....                            |
| Edward Thomas     | 20 Dec. 1859 | 1941         | .....                            |
| Sarah Elizabeth   | 28 Jun. 1861 | 14 May 1894  | Alexander Stevens                |
| Robert Allen      | 14 Sep. 1862 | 11 Aug. 1955 | Sarah Vallam                     |
| Mary Jane         | 12 Jan. 1864 | Deceased     | .....                            |
| Emma Morior       | 7 Jan. 1865  | 13 Jul. 1943 | William Maxwell<br>Thomas Storms |
| Anna              | 10 May 1867  | 8 Jan. 1936  | J. T. Gould                      |
| Etta Morilda      | 20 Jun. 1869 | Deceased     | .....                            |
| Josephine Lillian | 6 May 1871   |              | Robert Phillippini               |
| Harriet Moritta   | 13 May 1873  |              | Richard Dowell                   |
| Henrietta         | 2 Nov. 1877  |              | Frank Faretta                    |
| Frances Ellen     | 3 Jan. 1881  |              | Clarence Moulten                 |
| Ivy Rozell        | 5 Nov. 1883  |              | W. A. Koenig                     |

#### ABRAHAM HUNSAKER, Jr.

Abraham, Jr., the eighth child of Eliza Collins and Abraham Hunsaker, was born on September 16, 1848 in a covered wagon at Little Sandy, Wyoming while his parents were making the long trek from Winter Quarters to Utah. The Indians were very troublesome and Abraham stood guard all night the night that Abraham, Jr. was born. Two days later the wagon train moved on.





Upon arriving in Utah, the family settled in West Jordan, where Abraham, Jr. lived until the family moved to Carson Valley, Nevada. He was baptized by his father in the West Fork of the Carson River on March 15, 1857, along with Abraham, Sr.'s Indian boy, Lemuel.

When Abraham, Sr. later returned to Utah, Abraham, Jr. went to Mantua Valley, where his father founded a settlement, and herded cattle and took care of his father's stock there.

When Abraham, Jr. was about 25 years old he fell in love with Annie Wright. They were married on March 12, 1877 and had one son, Jonathan C., before Annie died, about three years after their marriage.

Abraham, Jr. then married Hannah Jeppsen a month after he met her, who was only seventeen years old at the time of their marriage. For the first six months of their married life they lived in Brigham City and then moved to Harper. In Harper they first lived in a one-room log cabin where their first five children were born and where they had a hard time keeping the skunks and badgers out from under their house during cold weather.

Abraham, Jr. had cattle and sheep and the family moved to Penrose where he kept his livestock. However, they did not live there very long as their only neighbors were Chinese and snakes, and Hannah was afraid of them, especially the snakes.

They moved back to Harper for about six years. Later, in 1888, they bought a ranch at Clarkston and spent their summers there taking care of the cattle and sheep. They again moved back to Harper in December 1892.

Abraham, Jr. had a lot of cattle. He bought a ranch on the Bear River in order to have a place to keep his cattle. He had to go look after them every two or three days, but as he got older he was crippled by rheumatism and it was difficult for him to get around. Because of this affliction, he had to have shoes especially made of very soft leather as he could hardly stand to have anything touch his skin.





His rheumatism got steadily worse as time went on, and Abraham, Jr. moved to Brigham City where he could get better medical care. He was an invalid for about 15 years before his death on September 25, 1917.

Abraham, Jr. was always a good provider, and no one ever went away from his door hungry. He was like his father and anyone who came to his house was always welcome, regardless of race or color. A colored boy, who Abraham, Jr.'s son Frank brought home, lived with them for several years until he was old enough to get a job and take care of himself.

## CHILDREN

| NAME              | BORN         | DIED         | MARRIED         |
|-------------------|--------------|--------------|-----------------|
| BY ANNIE WRIGHT   |              |              |                 |
| Jonathan Caulkins | 12 Mar. 1877 | Deceased     | Amanda S. Rolph |
| BY HANNAH JEPPSEN |              |              |                 |
| Abraham           | 9 May 1880   | 23 Dec. 1925 | Lettie Godfrey  |
| Mahala            | 24 May 1882  | 27 Oct. 1899 | Joseph Tingey   |
| Franklin          | 17 Jan. 1885 | 18 Jan. 1953 | Hattie Barnard  |
| Annie             | 22 Feb. 1888 | 27 Dec. 1892 | .....           |
| Israel            | 16 Jan. 1891 | 21 Aug. 1892 | .....           |
| Julia Wanita      | 21 Aug. 1893 |              | Alfred Whitaker |
| Oscar Fitzallen   | 18 Jul. 1896 |              | Susie Mathison  |
| Marilla           | 8 Apr. 1899  | 1 Jul. 1899  | .....           |
| Hazel Verdell     | 17 Jun. 1900 |              | Ralph Atkinson  |
| Allen Collins     | 21 Feb. 1903 |              | Clara Harmston  |
| Dora Eliza        | 24 Oct. 1904 |              | Orin Troup      |
| Mary              | 15 Nov. 1908 |              | Harold Proctor  |







ABRAHAM HUNSAKER, JR. FAMILY

Top: Frank, Abraham, Hannah Jeppsen Hunsaker, Abraham Hunsaker, Jr., Annie Wright Hunsaker, John, Mahala. Bottom: Allen, Mary, Wanita, Dora, Hazel, Oscar.

### ISAAC HUNSAKER

Isaac, the ninth child of Eliza Collins and Abraham Hunsaker, was born on October 11, 1850 at Mill Creek, in Salt Lake Valley. The earliest memories of Isaac were of life with his father in Carson Valley, Nevada. He remembered his father raising grain and having sheep which Isaac and his brothers herded.

Isaac was a witness to the murder of Lemuel, the Indian boy, by U.S. soldiers in Mantua Valley after Abraham had returned to Utah.

Later, when Abraham moved to Honeyville, where he ran a saw mill, Isaac and his brothers hauled logs out of the mountains for this mill. Oxen were used to haul the logs, and being difficult animals to handle, there were many narrow escapes. On one occasion a huge log rolled right over Isaac. Although he was knocked unconscious and was seriously hurt, he recovered.







### ISAAC HUNSAKER FAMILY

Top: Isaac Hunsaker, Eliza Marie Hansen Hunsaker. Center: William Knudsen, Alma, Alvin, George, Oscar, Isaac, Jr., Elijah, Heber. Bottom: Annie, Lillian, Pansy, Laura, Pearl, Margaret, Beulah, Zina. (The last seven named are daughters-in-law.)

Isaac married Eliza Marie Hansen, the daughter of the man who ran the grist mill for his father. They were married in the Endowment House in Salt Lake City on November 1, 1868. They lived in Honeyville where Isaac helped erect the first and second meeting houses and the school house. He was chosen by Bishop B. H. Tolman as first counselor and held this position for over ten years.

In 1883 Isaac and his family moved to the Snake River Valley, but the climate there did not agree with his wife, and they returned to Honeyville the following year.

Isaac's wife died in 1906 and Isaac was left to raise six children. Isaac died on January 28, 1928.

Written by:

PANSY PERRY HUNSAKER





## CHILDREN

| NAME          | BORN         | DIED         | MARRIED          |
|---------------|--------------|--------------|------------------|
| Isaac, Jr.    | 24 Jan. 1870 | 23 Oct. 1945 | Margaret Baird   |
| Alma          | 16 Jul. 1878 | 26 Sep. 1927 | Lillian Boothe   |
| Elijah        | 14 Jan. 1881 | 13 Mar. 1946 | B. Beulah Sasser |
| Annie Eliza   | 13 Jun. 1883 |              | William Knudsen  |
| Heber Collins | 27 Nov. 1885 |              | Zina Davis       |
| George A.     | 24 Jun. 1888 | 15 Oct. 1954 | Laura Dustman    |
| Oscar Lavan   | 16 Aug. 1890 |              | Pearl Horrall    |
| Alvin Austin  | 16 May 1895  |              | Pansy Perry      |

## ISRAEL HUNSAKER

Israel, the tenth child of Eliza Collins and Abraham Hunsaker, was born on September 26, 1852 in a covered wagon near Jordan, Utah. Israel's life was not one of comfort but full of the hardships of pioneer life. He used to tell his grandchildren tales of wrapping his feet in sacks because he didn't have shoes to keep them warm, of walking from Brigham to Honeyville, and of walking from Honeyville to Corinne.

When he was 18 years old, Israel got caught in the machinery in his father's grist mill. He was whirled around and around and each time he came down he struck his feet on the floor. His screams could not be heard by the miller, who did notice a slowing down of the machinery, however, and applied more water power, which caused the machinery to turn faster. Finally the young son of the miller saw Israel's plight, and stopped the machinery, a feat which seemed impossible for such a small lad. Israel felt that the Lord had a mission for him to perform and so had saved his life.

Israel, a community spirited man, was elected the first mayor when Honeyville was incorporated in 1911. All his life he was engaged in projects to better the life of the community. He was always anxious for development and urged





the issue of the franchise for bringing electricity into town. He was prominent in the development of the water system, and urged landscaping, the creation of a public park, and the improvement of roads, as well as anything that might mean more comfort to his fellow citizens.

Israel could have been a very rich man had he not backed so many improvement projects with his own money. A quotation from *Box Elder Lore* brings out this fact by saying, "Israel Hunsaker was perhaps the greatest contributor to the building of the East Side Canal, which brought water to the fertile lands to the east in the Bear River Basin. It is only fair to add that into the canal went the life savings of Mr. Hunsaker. His cattle, his herds of sheep, all were sold to raise the needed money. His valuable farm lands—all were mortgaged to the limit—yet when the canal system was completed he possessed no part of it. But, no one ever heard any complaints or recriminations from him; it was a satisfaction to him that he had been instrumental in doing all that lay in his power to make living better for the people of the community of which he was a member."

Israel married Esther Lauretta Neeley in the Endowment House in Salt Lake City on February 22, 1874. While their first baby was still very small, they moved to Dixie to help establish a colony and take charge of the Church cotton farm. Their hardships were many while there, a scarce water supply, very poor crops, and inadequate housing. While in this area they also lived on the cotton farm at Silver Reef and on a ranch in the Kolob Mountains. Israel logged and did most everything that he could to make a living for his family. When they returned northward, they had a family of five children and had buried a baby daughter at Washington, Utah.

Upon returning to the northern part of the state, they lived with Israel's mother for about a year until Israel could build a home of his own. The home which he built was destroyed by fire in the later years of Israel's life. Seven more children were born to them after returning to northern Utah.

Lauretta Neeley died on June 16, 1914 and Israel married Margaret Fisher Bowen on September 13, 1916.







## ISRAEL HUNSAKER FAMILY

Top: Horace, Veda, Israel, Jr.  
 Center: Ruby, Ara, Leland,  
 Helen. Bottom: Meltrude, Israel  
 Hunsaker, Laurretta Neeley Hun-  
 saker, Orpha. Insets: Ivalue,  
 Utah.



Right: Margaret Fisher Bowen  
 and Rula.





Israel left monuments of worth in electricity and water, but greater still is the righteous family that he left bearing his name. Israel remained keen of mind and healthy of body until the very end of his life. He died at the age of 91 on October 23, 1943.

Written by:

JUNE IVERSON HUNSAKER

### CHILDREN

| NAME                     | BORN         | DIED         | MARRIED               |
|--------------------------|--------------|--------------|-----------------------|
| BY E. LAURETTA NEELEY    |              |              |                       |
| Meltrude Lauretta        | 9 Feb. 1875  | 21 Nov. 1955 | Heber Stohl           |
| Helen Eliza              | 14 Nov. 1876 |              | Robert Allen          |
| Belle                    | 14 Aug. 1878 | 14 Aug. 1878 | .....                 |
| Orpha Vilate             | 16 Apr. 1880 |              | Joseph N. Stohl       |
| Israel, Jr.              | 19 Dec. 1882 |              | Rosa Carter           |
| Adelina Patti            | 4 Apr. 1884  | 4 Jan. 1888  | .....                 |
| Veda Laura               | 1 Jul. 1887  |              | Wallace Miller        |
| Ivalue                   | 8 Oct. 1889  | 17 Aug. 1900 | .....                 |
| Horace Neeley            | 10 Jun. 1891 |              | Viola Eliason         |
| Utah                     | 13 Sep. 1893 | 8 Apr. 1904  | .....                 |
| Ara Elizabeth            | 2 Feb. 1896  |              | Horace S. Ensign, Jr. |
| Ruby                     | 22 Sep. 1898 |              | Ivan Miller           |
| Leland Abraham           | 16 Jul. 1902 |              | June Iverson          |
| BY MARGARET FISHER BOWEN |              |              |                       |
| Rula                     | 18 Jun. 1918 |              | Sterling Talbot       |

### FRANKLIN HUNSAKER

Franklin, the eleventh child of Eliza Collins and Abraham Hunsaker, was born on July 2, 1855 at West Jordan, Utah. He was only seven months old when he was taken by his parents to Carson Valley, Nevada. Franklin grew up in Brigham City and in Honeyville after his parents returned to Utah from Nevada.







Top Picture:  
Franklin Hunsaker  
and Laura Neeley  
Hunsaker. Bottom  
Picture: Noble,  
Cleone, Hazel,  
Varenna, Sybil (in-  
set).

FRANKLIN HUNSAKER FAMILY





He married Laura Neeley on October 10, 1879. Shortly after getting married Franklin built what people called "the old rock house" in Honeyville. Later Franklin sold this house to his father for the use of Franklin's mother, and the house was thereafter referred to as "Grandma Eliza's home" (see picture, page 114).

After selling this house, Franklin and Laura moved to Rockland, Idaho in 1880. They did not stay there long and returned to Honeyville in 1884. They lived with Franklin's mother for a while until they could secure a house of their own.

Franklin and Laura were married six years before a child was born, a boy, who died at the age of 13 months. Their next child was not born for three years more.

Franklin was a jovial man and pleasant to be around. He was justly proud of his great strength. His brother Israel told of one occasion when a wagon bogged down in the mud. Franklin put his shoulders to the back end of the wagon and lifted it enough that the horses could then pull the wagon out of the mud.

Franklin died on December 21, 1900 as the result of pneumonia. At the time of his death his eldest child was 12 years old and the youngest just six weeks old.

Written by:  
MELTRUDE HUNSAKER STOHL

CHILDREN

| NAME             | BORN         | DIED         | MARRIED                           |
|------------------|--------------|--------------|-----------------------------------|
| Franklin Neeley  | 31 Aug. 1885 | 30 Sep. 1886 | .....                             |
| William Noble    | 11 Jan. 1888 |              | Ella M. Carter                    |
| Cleone Arthur    | 11 Dec. 1889 |              | Vivian A. Gardner                 |
| Fametta Laura    | 23 Sep. 1891 | 10 Aug. 1893 | .....                             |
| Varennna Collins | 12 Apr. 1895 |              | Ezra P. Benson                    |
| Hazel Viroque    | 22 Dec. 1896 | 8 Feb. 1950  | Arthur Wheatley<br>John H. Miller |
| Sybil Helen      | 2 Nov. 1900  |              | Reuben I. Benson                  |





## ELIZA HUNSAKER HAMSON

Eliza, the last child of Eliza Collins and Abraham Hunsaker, was born on October 29, 1857 in a covered wagon at Deep Creek, now Snowville, Utah. Her father and mother were enroute from Carson Valley, Nevada to Brigham City, Utah at the time of her birth.

Eliza grew up in Brigham City and later moved to Honeyville. She had a good education and later taught school at Harper. She had to walk six miles from her home to the school where she taught.

Eliza met Heber Charles Hamson in Brigham City when she was a small girl going to school. Later he took her to a house party, where they danced, and Eliza remembered that Heber had to go barefooted as his family was too poor to buy him shoes. They were married in the Endowment House in Salt Lake City on September 18, 1877. At the time, Eliza lacked a month of being 20 years old.

After their marriage, Eliza and Heber lived at Honeyville where Heber worked for Eliza's father. Later they homesteaded at Rockland, Idaho. There they raised cattle, chickens, and pigs, and Eliza made butter which she sold in Twin Falls and Pocatello. During the first winter in their house in Rockland, which was a log cabin, they had only a dirt floor until Heber could get some logs from the mountains to make a wooden floor. Eliza told the story that one day, when their son Eugene was very young, a mad bull charged him while he was playing in the yard. Eliza dashed out, grabbed up Eugene, and managed to get into the granary and shut the door, just as the bull's horns crashed into it. It took Eliza a long time to get over this experience, and may have had something to do with their selling out and moving back to Honeyville.

They lived with Eliza's mother for a while until Heber bought a farm at Call's Fort. In 1892 he built a brick home there, just across from the pond, where they lived for the rest of their lives. For a while they raised sheep and farmed, but later disposed of the sheep. Eliza's health had become







ELIZA HUNSAKER HAMSON FAMILY

Top: Heber Hamson and Eliza Hunsaker Hamson. Group at left: Sarah, Mabel, Thelma. Center right: Cora, Heber Eugene. Bottom right: Myrtle, Lula Eliza.





bad while they were living in Rockland and she had trouble with her eyes. Although her eyes were operated on, they gave her a great deal of trouble for most of her life.

Eliza died on January 11, 1906 at Harper and was buried in the Brigham City Cemetery.

Written by:

MABEL H. DAVIS

#### CHILDREN

| NAME         | BORN         | DIED         | MARRIED                         |
|--------------|--------------|--------------|---------------------------------|
| Cora Collins | 23 Jan. 1898 |              | ..... Jones<br>..... Jensen     |
| Heber Eugene | Dec. 1880    | 14 Dec. 1939 | .....                           |
| Lula Eliza   | 30 Jun. 1883 | 16 May 1921  | Andrew Holst                    |
| Doris Lavern | 7 Dec. 1886  | 5 Jan. 1888  | .....                           |
| Mabel        | 17 Nov. 1889 |              | C. A. Nelsen<br>Walter B. Davis |
| Sarah        | 14 Mar. 1892 |              | Jacob G. Smith                  |
| Thelma       | 28 Jan. 1894 | 28 Jan. 1955 | Peter Williams<br>Joseph Nelson |
| Myrtle       | 17 Mar. 1897 | 16 Jun. 1917 | .....                           |





## Chapter 13

# *Sketches of Harriet Beckstead Hunsaker and Children*

### HARRIET VERNITIA BECKSTEAD HUNSAKER

Harriet Vernitia Beckstead was born on June 17, 1831, in Williamsburg, Canada. Her parents were Alexander Beckstead and Catherine Elinor Luce. Her ancestors were from Saxony, Germany.

At the age of 18, Harriet went to Utah with her family. They traveled in the Reddin Allred Company of Pioneers and arrived in the Salt Lake Valley in September 1849. Her family settled in West Jordan in 1850. In order to help the family financially, Harriet hired out as a helper in homes.

During the fall of 1850 she was working for Abraham Hunsaker, whose wife, Eliza Collins, was confined to her bed. Romance seemed to have very little part in the early days of Pioneer life, and one day, when Harriet was hanging the family wash on the line, Abraham asked her to become his second wife. Without any courtship or preparation for a wedding she married him on November 22, 1850 at the Endowment House in Salt Lake City. She then moved into his home to continue taking care of Eliza and her family.

Abraham appreciated Harriet's sturdy qualities and her endurance and capabilities, as she was able to do any task from manual labor on the farm to the finest art in the home. Harriet helped shear the sheep, wash the wool, weave it into cloth, and then finally make it into clothing for her children to wear.

Four children were born to Harriet at West Jordan. In





April 1856, when she went to Carson Valley with Abraham, her youngest son was only seven days old.

Harriet returned to Utah with her husband in 1857. All the rest of Harriet's children, except one, were born in Brigham City. In addition to having 15 children herself, Harriet raised Robert, the baby of Margaret Sweeten Hunsaker, as her own. Also, an Indian boy, Lemuel, lived as a member of her family for several years.

When Abraham settled north of Brigham City, Harriet and Katherine, Abraham's fourth wife, were the first families to move there in 1874. Harriet lived first in a log house on Salt Creek until Abraham built her the rock house which still stands.

Harriet took the brunt of the hardships, spending summers at Little Mountain herding sheep and other stock, and living in a cave with one or two of her children. Her son Elzarus remembered staying there with her and told stories of how he held the sheep while his mother sheared them.

Harriet served as the first Relief Society President of the Honeyville Ward, and remained in that position for many years. She was independent, uncomplaining, and afraid of nothing. Her daughter Harriet lived in Albion, Idaho, and Harriet made many trips there in a single horse, black-topped buggy. It took several days to make the trip, and she stopped wherever night overtook her, sleeping on the ground between the wheels of the buggy, and preparing her food over a campfire. At that time there were few ranches along the way. On some of these trips she took her small granddaughter, Polly, along for company. Harriet was a real Pioneer, taking life as it came and making the best of it.

When Harriet married she could not read nor write, and although Abraham taught her the rudiments, it was so difficult she had to have her children and grandchildren read and write for her.

Harriet lived a good, wholesome and unpretentious life. She was always a friend to both red and white man, and spent her time looking after the wants of the needy. She





suffered a great deal from rheumatism off and on during her later life. She was stricken with blood poisoning, caused by a blister on her little toe which she got while rocking a cradle. She died on January 6, 1905 at Honeyville, and was buried in the Brigham City Cemetery.

Written by:

JENNIE HUNSAKER CROWLEY

POLLY MAY BARNES

### CHILDREN

| NAME           | BORN         | DIED          | MARRIED             |
|----------------|--------------|---------------|---------------------|
| Alexander      | 11 May 1852  | 10 Jun. 1910  | Melissa Johnson     |
| Catherine      | 8 Aug. 1853  | 11 Oct. 1931  | John W. Winward     |
| Hyrum          | 12 Mar. 1855 | 11 Nov. 1933  | Julia V. Hansen     |
| Joseph         | 11 May 1856  | 16 Apr. 1937  | Emily Graham        |
| Polly          | 24 Dec. 1857 | 24 Dec. 1866  | .....               |
| Elnore         | 31 Jan. 1859 | 19 Sept. 1859 | .....               |
| Enoch          | 8 Sep. 1860  | 24 Jul. 1930  | Martha Ellen May    |
| Cyrus          | 20 Jul. 1862 | 1 May 1927    | Mary Anderson       |
| John Luce      | 11 Jul. 1864 | 10 Apr. 1941  | Celestia C. Allen   |
| Gordon         | 27 Mar. 1866 | 21 May 1927   | Annie Peterson      |
| Elzarus        | 15 Jun. 1867 | 14 May 1940   | Eveline May         |
| Raphael        | 29 Dec. 1869 | 27 Jan. 1870  | .....               |
| Harriet        | 18 Mar. 1871 | 28 Jul. 1944  | Hyrum Lewis         |
| Daniel William | 15 Sep. 1872 | 27 Sep. 1945  | Alfaretta M. Neeley |
| Walter         | 28 Sep. 1876 | 19 Dec. 1877  | .....               |







HARRIET BECKSTEAD HUNSAKER FAMILY

Top: John, Catherine, Enoch, Daniel, Harriet, Elzarus. Bottom: Joseph, Alexander, Harriet Beckstead Hunsaker, Hyrum, Robert (son of Margaret Sweeten Hunsaker).

### ALEXANDER HUNSAKER

Alexander, the first child of Harriet Beckstead and Abraham Hunsaker, was born on May 19, 1852 in Little Cottonwood, just outside Salt Lake City. He spent most of his young life there. He married Melissa Caroline Johnson on November 29, 1870, in the Endowment House in Salt Lake City. He later went to live in Honeyville. In October 1875, he and his wife were called on a mission to the Shoshone Indians at Washakie, Utah, where they labored faithfully for nine years and then returned to Honeyville.

In 1884 they were called to settle in Arizona. Accompanied by their seven children and Alexander's two brothers, Gordon and Hyrum, they departed for Arizona, driving with them a large herd of cattle. When they reached the north-





ern part of Arizona they stopped one night in a small two-room abandoned cabin. In the morning, while Melissa was preparing breakfast, a band of Indians rode into camp and demanded food. While the food was being prepared for them, they ransacked the contents of every wagon looking for ammunition, then came into the cabin and sat in a circle while they were fed. After eating they went outside and held a pow wow, then got on their horses and rode off to the next ranch, where they killed all five members of the family living there.

Alexander and Melissa settled in Snowflake, Arizona, in the Apache Indian country. After a year they moved to Safford for another year, and then moved to Mesa, where they settled permanently.

When the Alma Ward was re-organized in 1891, Alexander was set apart as Bishop by John Henry Smith, Joseph F. Smith, and John Winder. He held this position for 18 years until he had to be released on account of ill health. Upon his release, his son Edgar was named Bishop. At this time, Alexander was called to be a member of the High Council of the Maricopa Stake. He was later chosen supervisor of Maricopa County, which position he held until 1908.

After arriving at Mesa, Alexander operated a stage coach line between Maricopa, which was the rail head at the time, and Phoenix, Mesa, and Fort McDowell. A little later he opened a hardware store which he operated until 1895. He sold this to a son-in-law, O. S. Stapley, by whose name it is now known. He later bought another dry goods store but had to give it up because of ill health. While in business he was very generous with the poor who could not purchase what they needed. He always kept what he called "a widow's mite," and anyone who came into the store without money never left without the necessities he needed.

Alexander died on June 10, 1910 at Mesa, Arizona. He was buried in the Mesa Cemetery.

Written by:

JEAN HUNSAKER LESEUER







## ALEXANDER HUNSAKER FAMILY

First row: Alexander Hunsaker and Melissa Johnson Hunsaker. Second row: Alexander, Edgar, Polly Mae. Third row: Essie, Jarvis Elbert, Edna Melissa, Abraham Leon. Bottom row: Hester Lila, Grace, Velda Jean, Oral.





## CHILDREN

| NAME           | BORN         | DIED         | MARRIED               |
|----------------|--------------|--------------|-----------------------|
| Alexander, Jr. | 20 Oct. 1870 | 11 Apr. 1925 | Henrietta Standage    |
| Edgar          | 17 Oct. 1872 | 8 Feb. 1925  | Nellie E. Mullen      |
| Polly May      | 24 Dec. 1874 | 4 Mar. 1935  | Orley S. Stapley      |
| Essie Vernisha | 17 Jun. 1877 | 11 Mar. 1935 | Rosel Cooley          |
| Jarvis Elbert  | 12 Sep. 1879 | 7 Aug. 1943  | Annie Bagley          |
| Edna Melissa   | 18 Sep. 1881 | 8 Jul. 1918  | Hugh Dana             |
| Abraham Leon   | 29 Aug. 1883 | 9 Nov. 1934  | Ollie M. Coleman      |
| Hester Lila    | 14 Jan. 1886 | 24 Sep. 1947 | William Morris Newall |
| Mary Ada       | 20 Jan. 1888 | 6 Jan. 1889  | .....                 |
| Grace          | 8 Aug. 1890  | 13 Nov. 1954 | Vivian Shipley Burton |
| Velda Jean     | 6 Dec. 1892  | 4 Nov. 1952  | Charles LeSeuer       |
| Oral Hugh      | 27 Apr. 1898 | 7 Mar. 1932  | Gladys Bond           |

## CATHERINE HUNSAKER WINWARD

Catherine, the second child of Harriet Beckstead and Abraham Hunsaker, was born at South Jordan, Utah on August 8, 1853, where she lived until Abraham went to Carson Valley, Nevada. When the family was returning from Carson Valley, Catherine, who was riding in front of the wagon, lost her balance and fell underneath the front wheel. Before her father could stop the oxen, the wagon, which was loaded to capacity with all their provisions and household belongings, ran over her and the rear wheel stopped directly on her head. Abraham was afraid that if he called to the oxen to move on, the jerk of the starting might do much harm. So, without hesitation, he lifted the wagon by the wheel, a feat which ordinarily took three men to accomplish. Catherine received no injuries, other than a bruised head, as the ground was soft sand.

Catherine used to do much spinning and weaving. She spun, wove, cut, and sewed all of her own clothes and most of her brothers' and sisters' clothes. Sometimes she spun and wove for other people too.







CATHERINE HUNSAKER WINWARD FAMILY

Top: Lola, Abraham, Vernitia, Bertie, Polly. Center: Catherine Hunsaker Winward, Bryan, John Winward. Bottom: Veressa, Irene.

Catherine described their food as consisting mainly of corn mush and milk for breakfast, molasses and corn bread for dinner, and milk and corn mush again for supper. She described their clothes as consisting almost entirely of homespun. Most of the time they went barefoot as they had only one pair of shoes which they reserved for Sunday.

Catherine had a very good education for the time. She got to the fifth reader, which amounted to about two years of schooling. She was a very brilliant girl, learned rapidly, and absorbed a great deal. She later taught school for several years and thus helped her parents. She was an accomplished musician in both voice and piano, and taught piano for many years. She gave each of her girls their first piano lessons, and was organist for several church organizations in Brigham City. She was also a member of the choir that went to Salt Lake City to sing for Conference in the early days of the Church.





Catherine married John William Winward, Jr. on November 22, 1875. She spent the first winter of her married life with her husband's father and mother in order to take care of John's mother who was very ill. Their first home was a one-room log house, eight by ten feet in size. Their furniture was hand made and the bedstead was made of adobe. After the birth of her sixth child, her health, which had never been good, was seriously impaired, and she was never completely well from then on.

In April 1885, her husband married a second wife, Loretta Beckstead, in a polygamous marriage. When Loretta died in March 1908, Catherine reared Loretta's four children as her own. She also reared one of her granddaughters.

Catherine died October 11, 1931 at Preston, Idaho and was buried at Whitney, Idaho.

## CHILDREN

| NAME               | BORN         | DIED         | MARRIED                      |
|--------------------|--------------|--------------|------------------------------|
| Bertie William     | 26 Sep. 1876 |              | Lula Effie Dailey            |
| Abraham            | 9 Aug. 1878  | 29 Jun. 1950 | Cecilia Marie Hansen         |
| Clarence Edgar     | 9 Aug. 1880  | 20 Jan. 1881 | .....                        |
| Vernitia Elizabeth | 30 Oct. 1881 | 5 Sep. 1940  | Joseph Moser<br>James Hoggan |
| Polly Ocelia       | 8 Oct. 1883  | 1 Oct. 1947  | Melvin John Bishop           |
| Lola Catherine     | 15 Nov. 1885 |              | Alma Clifford Sant           |
| Lucy Elnor         | 13 Mar. 1888 | 24 Nov. 1888 | .....                        |
| Harriet Veressa    | 26 Dec. 1889 |              | Philando Packer              |
| Irene              | 11 Jan. 1892 |              | Samuel Stevenson             |
| John L.            | 14 Dec. 1894 | 14 Dec. 1894 | .....                        |
| Adelia             | 14 Dec. 1894 | 14 Dec. 1894 | .....                        |
| Bryan              | 3 Jan. 1897  |              | Elsie Farmer                 |





## HYRUM HUNSAKER

Hyrum, the third child of Harriet Beckstead and Abraham Hunsaker, was born on March 12, 1855 at West Jordan, Utah. The following year the family moved to Carson Valley, Nevada. After returning to Utah later, Hyrum helped his father graze cattle and sheep north of Brigham, in the vicinity of what is now Honeyville. In 1874 Hyrum's mother moved to Honeyville to live permanently.

In 1869, just previous to this move, Hyrum, his father and mother, and some of Hyrum's older brothers, went to Little Mountain where they worked on the grading of the transcontinental railroad. They lived in a cave while there, and Hyrum was present at the driving of the golden spike.

In 1875, Hyrum was called to help settle the Little Colorado River in Arizona. He returned to Utah in 1876 and freighted supplies by wagon train to Montana from the railroad at Corinne.

On February 1, 1878, Hyrum married Julianne Victoria Hansen in the Endowment House in Salt Lake City. The trip to Salt Lake City and back to Honeyville required a seven days' journey. Hyrum and Julianne lived in Honeyville for a while, and then moved to Arizona to help colonize that area. They spent over four months on the journey to Arizona, and the hardships they endured were almost unbearable. They finally arrived in Arizona in September 1884. They first settled at Mesa, and later moved to Snowflake.

Hyrum's health was not good in Arizona and they returned to Honeyville in 1887. The return journey, which took only two months and 20 days, was much easier than the journey going south.

After his return to Utah, Hyrum farmed at Honeyville. Part of the time he did contract work for others and also operated a threshing machine. In the spring of 1893, Hyrum, and others of Abraham's family, homesteaded land at Blue Creek, Utah. This land was very difficult to farm, and although Hyrum proved up on his homestead, he traded his





land there and moved farther northward into Pocatello Valley and took up land there.

As time went on, however, Hyrum spent more and more time in Honeyville, where he was active in Church affairs. Hyrum died on November 11, 1933, at Honeyville. He was buried in the Honeyville Cemetery.

Written by:

HYRUM ORA HUNSAKER



HYRUM HUNSAKER FAMILY

Top: Amos, Vessie, Ora, Melvina, Clarence. Bottom: Gertrude, Hyrum Hunsaker, Julianne Hansen Hunsaker, Parley.





## CHILDREN

| NAME              | BORN         | DIED         | MARRIED                              |
|-------------------|--------------|--------------|--------------------------------------|
| Hyrum Ora         | 27 Dec. 1878 |              | Mary Amelia Nye                      |
| Parley Lorenzo    | 28 Dec. 1880 | 31 Mar. 1939 | Lima Louise Seal                     |
| Abraham LaVon     | 21 Jan. 1883 | 8 Mar. 1883  | .....                                |
| James Clarence    | 22 Jan. 1884 | 23 Mar. 1948 | Selma Matson<br>Magdalena V. Showell |
| Gertrude Victoria | 22 Oct. 1887 | 25 Nov. 1954 | Francis Parley Gibbs                 |
| Amos Ernest       | 5 Sep. 1890  |              | .....                                |
| Vessie Hortense   | 1 Jul. 1893  | 27 Jul. 1955 | Arthur Herbert Tyler                 |
| Verda Melvina     | 25 Jun. 1898 |              | Clarence Burton Love                 |

## JOSEPH HUNSAKER

Joseph, the fourth child of Harriet Beckstead and Abraham Hunsaker, was born at West Jordan, Utah on May 11, 1856. His birth took place in a covered wagon as the family was preparing to leave for Carson Valley, Nevada.

After the family returned from Nevada and settled at Brigham City, Joseph's mother lived on a farm north of Brigham. Joseph, who was about six years old at this time, became very ill with a severe pain in his head and a high fever. His sickness lasted about six weeks and settled in his right leg. His mother said she never undressed for the entire time of his sickness, and she had to carry him as he could not walk. Although his parents were fearful that their little boy would die, Joseph told his father that on a certain day he would get better. This seemed such a strange statement for a little boy to make that his father wrote the date down. On that date, a piece of bone worked its way out of Joseph's ankle and he immediately began to get better.

He still could not walk however and had to crawl or be carried. Again he told his father that on a certain date he would walk. On that date he crawled out into the orchard and then stood up and started to walk. The experience frightened him so he got down and crawled back to the house.







JOSEPH HUNSAKER AND EMILY GRAHAM HUNSAKER

Just before he got to the house he again stood up and walked into the house. Although his leg then became better, he suffered all his life with it afterwards.

In 1876, Joseph moved to Honeyville with his mother. In this same year he went with Robert Angesley with a load of provisions to Arizona to help those from Box Elder County who had gone there to colonize. He returned to Utah in the early part of 1877.

He married Emily Graham on February 1, 1878, in the Endowment House in Salt Lake City. He built a home in Honeyville and resided there for the remainder of his life. For awhile he operated the flour mill for his father. He became active in church and civic affairs and was Justice of the Peace, Postmaster for seven years, school teacher, storekeeper for 14 years, town treasurer, school trustee, and choir leader for many years.

He fulfilled two missions for the Church, one to the Southern States in 1884, and one to Europe in 1885. While in Europe he gathered some 4,000 names for genealogy work.





(Editors' note: Some of the information regarding the Hunsaker family which Joseph gathered in Europe has been used in this History.) He attended a Sunday School course in Provo, he served as a home missionary, and as secretary for the High Priests. He also served in the Bishopric in Honeyville for a number of years with B. H. Tolman.

Although Joseph and Emily had no children of their own, they raised five children whose parents had died, or who were unable to take care of them. The children were:

|                                           |                |
|-------------------------------------------|----------------|
| Eunice (daughter of Emily's sister) ..... | Born abt. 1880 |
| Chester .....                             | Born abt. 1882 |
| Adella .....                              | Born abt. 1888 |
| Virginia .....                            | Born abt. 1912 |
| Veran .....                               |                |

Joseph died in April 1937. He was buried in the Honeyville Cemetery.

Written by:

LIMA S. HUNSAKER

## ENOCK HUNSAKER

Enoch, the seventh child of Harriet Beckstead and Abraham Hunsaker, was born in Brigham City, Utah on September 8, 1860. He grew up in Honeyville and attended school there until the fourth or fifth grade. When he was 17 years old he went to Dixie where he worked in the mines around Silver Reef. He remained in southern Utah for some months, and then returned to Honeyville. He worked as a freighter, driving a four horse team and hauling goods to Montana from Corinne.

In the spring of 1883 Enoch went to Rockland, Idaho where he met Martha Ellen May, who taught school there. After they returned to Honeyville in the fall they were mar-







ENOCH HUNSAKER FAMILY

Top: Ray, Ellen, James, Polly, Ross, Velda. Center: Hartman, Enoch Hunsaker, Eldon, Martha Ellen May Hunsaker, Martha. Bottom: Ruth, Colman, Milton.

ried in the Salt Lake Endowment House on October 25, 1883.

Enoch had acquired about ten acres of land and a one-room rock house into which they moved. They lived the rest of their lives on this same land. Soon after they were married, Abraham Hunsaker made them a present of an old sow and her litter; Ellen's father gave them a cow; and the young couple felt they were very rich.

Enoch was constable for the Honeyville precinct for many years. He never knew the word fear, and one time when the local store had been burglarized, he went after the culprits. He found them, seven tramps, and brought them all into town single-handed and held them until the sheriff came from Brigham City to take them into custody.





After Enoch and Ellen had been married a few years they built a new house just up the hill a short distance from their first home. This was a large house, with four bedrooms and a large kitchen and living room. It was a very fine house and they were proud of it.

Enoch used to haul all his own firewood. Sometimes he would secure it in the mountains east of Honeyville, but more often from the Promontory Mountains. He always liked to take baths in the hot mineral springs at Little Mountain and trips to these springs constituted the only real vacation he and Ellen ever took. On these trips, Enoch would always show his children the cave where he had lived with his mother, and the Indian writings on the rocks nearby.

Enoch died on July 24, 1930. He was buried in the Honeyville Cemetery.

Written by:

POLLY MAY HUNSAKER BARNES

#### CHILDREN

| NAME          | BORN         | DIED         | MARRIED                            |
|---------------|--------------|--------------|------------------------------------|
| Sarah Ellen   | 10 Jul. 1884 |              | Eli C. Anderson                    |
| Polly May     | 28 Jul. 1886 | 15 Nov. 1954 | Walter Richardson<br>Walter Barnes |
| Hartman       | 2 Jul. 1888  |              | Ellavon Madsen                     |
| Martha        | 16 Jul. 1890 |              | Chris C. Kiilsgaard                |
| Enoch Colman  | 22 Jul. 1892 | 27 Sep. 1919 | .....                              |
| Velda E.      | 17 Oct. 1894 |              | Alma Cook                          |
| James Leland  | 21 Feb. 1897 |              | VaLoy Neeley<br>Edna Johnson       |
| Joseph Ross   | 18 Mar. 1899 |              | Helen Lawrence                     |
| Richard Reed  | 15 Feb. 1901 | 22 Apr. 1901 | .....                              |
| Ray Luce      | 1 Jun. 1902  | 30 Dec. 1924 | .....                              |
| Milton Lavon  | 1 Apr. 1904  |              | Mary Lentz                         |
| Ruth          | 1 Oct. 1905  | 28 Jul. 1920 | Jewell Horton, Jr.                 |
| William Eldon | 6 Aug. 1909  |              | Neoma Hunsaker                     |





## CYRUS HUNSAKER

Cyrus, the eighth child of Harriet Beckstead and Abraham Hunsaker, was born on July 20, 1862, at Brigham City, Utah. When he was a young boy the family moved to Honeyville, where he spent his boyhood. While still a young man he was called to help with the building of the Temple at St. George, Utah. He later worked as first section foreman on the railroad at Red Rock, Montana. He also drove freight wagons carrying freight from Corinne, Utah to Helena, Montana.

Cyrus and one of his brothers met Anne Marie Anderson and were both attracted to her. It became quite a problem which of the two brothers would ask for her hand. They decided to run a footrace to see who would win Anne. Cyrus, who won the race and won the prize, married Anne in July 1880 at Honeyville.

The newlyweds settled first in southern Utah on the Sevier River between Richfield and Orderville. In April 1884, Cyrus' brothers Hyrum, Gordon, and Alexander, with their families, were called to settle in Arizona. Cyrus and Mary and their two children joined the company. They journeyed to Arizona by teams and wagons, driving their cattle and horses with them. They settled in what was called the Sweet Water Country, and took up farming. They remained there until the fall of 1887, when they returned to Honeyville.

Upon arriving in Honeyville, Cyrus and Mary took up a homestead and built a small house on their land. In 1901 Cyrus decided he would like to seek out some new territory again. He went into Idaho, along the Snake River and, as the land looked promising, decided to settle there. He returned to Honeyville to get some of his older sons. They drove their cattle and sheep with them and it took a long time to reach their destination which was in the Archer-Lyman area. When they got there they lived in a sheep camp for a year.

Cyrus purchased a 160-acre farm and then returned to Honeyville to get his wife and the rest of his children. Upon







CYRUS HUNSAKER FAMILY

Top: John, Joseph. Center: Cyrus Hunsaker, Anne Marie Anderson Hunsaker. Bottom: Lars P., Leslie, Delbert.





finally arriving at their new land they lived in a tent the first winter until they could build a permanent home, which then became their home for the rest of their days.

This area was still quite primitive and undeveloped, and there were only a few settlers in the valley. Cyrus and his boys had to work very hard to break up the land and level it for agriculture. They, along with the other early settlers of the valley, spent much of their time building canals and ditches to carry Snake River water to their farms in order to irrigate their crops.

Cyrus and Mary lived a full life, and had high respect for each other. People liked them as they were generous in sharing what they had with others who were less fortunate. Many times Cyrus took his equipment and seed and planted a neighbor's crop when the neighbor could not do it himself.

Cyrus died on May 2, 1927 at Idaho Falls, Idaho, and was buried in the Idaho Falls cemetery.

## CHILDREN

| NAME          | BORN         | DIED         | MARRIED            |
|---------------|--------------|--------------|--------------------|
| John L.       | 24 Jun. 1881 | 19 Dec. 1954 | Tressie Smout      |
| Cyrus A.      | 4 Feb. 1883  | 7 Jul. 1890  | .....              |
| Joseph E.     | 31 Jan. 1885 | 28 Jul. 1938 | Jennie P. Holley   |
| Gordon Leslie | 20 Jan. 1887 | 28 Jan. 1936 | Leah Smoot         |
| Lars P.       | 18 Mar. 1889 |              | Ethel A. Butler    |
| Delbert       | 23 Jun. 1891 | 7 Feb. 1919  | Nessiel Cowley     |
| Rose          | 23 Mar. 1894 | 6 Mar. 1953  | John Taylor        |
| Owen          | 8 Jun. 1896  | 28 Dec. 1948 | Lucy Luella Higley |
| Melvin        | 18 Jul. 1898 |              | Clara E. Briggs    |
| Elvin         | 18 Jul. 1898 | Jan. 1899    | .....              |
| Lydia         | 25 Jul. 1900 |              | Isaac Shultz       |
| Lavon         | 12 Dec. 1902 | 7 Sep. 1912  | .....              |
| Arvon         | 11 Jun. 1906 | 27 Aug. 1930 | Florence M. Hill   |
| Myrtle        | 20 Jan. 1909 | 1910         | .....              |





## JOHN LUCE HUNSAKER

John Luce Hunsaker, the ninth son of Harriet Beckstead and Abraham Hunsaker was born in Brigham City, Utah on July 11, 1864. He received his first schooling at his father's home there, with Mary Luckham as his teacher. Later he went to school in the Box Elder County Courthouse where Anson Call and Laurretta Neeley were his teachers. Abraham Hunsaker furnished most of the money and labor to build the first school house in Honeyville. John L. received the rest of his elementary education above the third grade in this school house. He later studied a year at Brigham Young College in Logan. Like all pioneer children, John L. had to do his share of the work. At the age of nine he milked eight cows and was always happy to help his father with the farm work.

When John L. was 13 years old, Brigham Young came to Brigham City to organize the Box Elder Stake. This was in August 1877 and President Lorenzo Snow made John L. acquainted with Brigham Young who shook hands with him. The same day the children lined up along the streets and put flowers in his path. It was the custom to greet Brigham Young and the Apostles in this way to show them great honor.

When John L. married Celestia Catherine Allen on October 3, 1883 in the Endowment House in Salt Lake City, they traveled from Honeyville by wagon, taking two days to make the journey. They made their home in Honeyville.

Just before he died, Abraham called John L. to his side and told him, "Brother John, I feel as though you should go on a mission." "Father," John answered, "I have just received a letter from the President of the Church asking me to go." Abraham called all his family together just before he died and gave them each a blessing, like Abraham and Jacob of old. These blessings proved to be a great help and comfort to them throughout their lives.

A way was provided, and John L. was called to serve in the Southern States Mission, and he left on May 22, 1889.







JOHN LUCE HUNSAKER FAMILY

John Albert, Celestia Allen Hunsaker, Martha, John Luce Hunsaker.

While in the mission field, he was appointed President of the Conference of Hadin County, Kentucky. His labors there were very successful.

John L. homesteaded near Point Lookout after he returned from his mission, and this place later became known as Bothwell. He was the first superintendent of the Bothwell Ward Sunday School, which was organized in 1893. He held this position for 10 years. In 1894 he was elected Justice of the Peace in the Rawlins Precinct.

In 1907 he was ordained Bishop of the Bothwell Ward by Joseph Fielding Smith. He served as Bishop two different





times, and was finally released in 1921. He was also very active in the High Council of the Bear River Stake. In 1925 he moved to Twin Falls, Idaho. In 1928 he went on a second mission for the Church to the Southern States Mission. After returning he moved to Starrah's Ferry, Idaho, to be with his daughter Martha Johnson. He died there on April 10, 1945 and was buried in the Honeyville Cemetery.

Approved by:

MARTHA HUNSAKER BURGESS

#### CHILDREN

| NAME           | BORN         | DIED         | MARRIED                               |
|----------------|--------------|--------------|---------------------------------------|
| John Albert    | 17 Feb. 1885 |              | Annie Priest                          |
| Jude Luce      | 12 Nov. 1886 | 19 Jan. 1888 | .....                                 |
| Amy E.         | 1 Feb. 1889  | 26 Aug. 1891 | .....                                 |
| Francis Vivian | 16 Mar. 1892 | 26 Aug. 1892 | .....                                 |
| Martha Elmina  | 13 Jun. 1893 |              | George H. Johnson<br>Harrison Burgess |

#### GORDON HUNSAKER

Gordon Hunsaker, the tenth child of Harriet Beckstead and Abraham Hunsaker, was born on March 27, 1866 at Brigham City, Utah. When he was a small boy the family moved to Honeyville where he lived until he was 18 years old. He went to Arizona with his brothers Alexander and Hyrum in 1884.

He married Ann Peterson, originally of Peterson, Utah, in Mesa, Arizona on January 1, 1890.

Gordon left Mesa and moved to the desert and in 1909 took up a claim. His wife's brothers, Charles and Ted Peterson, and also her sister and husband, James Schadney, also took up claims. They lived there for five years. While there the children had to walk five miles to a school for several years. In 1912 the town of Chandler, Arizona was started, a large number of people came in and took up homesteads.







GORDON HUNSAKER FAMILY

Ann Peterson Hunsaker and Gordon Hunsaker. Children: Myrtle and Gordon Walter.





Some of the settlers, who had more money, cleared and plowed their land and got it ready for cultivation. Later the Eastern Canal was established and the area became good farmland.

Gordon never had enough money to develop his land and in about 1917 he sold his homestead and moved to a ranch farther out in the desert. This place, which had only a four room adobe house on it, was called the Apple-B Ranch, and the rattlesnakes were thick there. The grass was good though and provided good feed for cattle.

After a while the family moved into the town of Chandler where Gordon and his brother-in-law started a second hand store which they operated for two years. After this he cleared some more land and returned to farming.

Gordon died on September 21, 1921 at Phoenix, Arizona.

Written by:

VIOLET ANN TENNEY

#### CHILDREN

| NAME             | BORN         | DIED         | MARRIED        |
|------------------|--------------|--------------|----------------|
| Gordon Walter    | 4 Apr. 1891  | 17 Jun. 1902 | .....          |
| Joseph Leroy     | 6 Aug. 1892  | 30 Jan. 1893 | .....          |
| Harriet Myrtle   | 11 Nov. 1894 |              | D. W. Griffith |
| Charles Ivan     | 8 Oct. 1899  |              | Deanie Brown   |
| Violet Ann       | 26 Jan. 1902 |              | A. I. Tenney   |
| Melissa Caroline | 8 Oct. 1908  |              | J. O. Goodrich |
| Martha Ellen     | 6 Nov. 1913  |              | B. A. Cutler   |

#### ELZARUS HUNSAKER

Elzarus Hunsaker, the eleventh child of Harriet Beckstead and Abraham Hunsaker, was born in Brigham City, Utah on June 15, 1867. He was raised to manhood in Honeyville. He was the president of the first Deacon's Quorum organized in Honeyville in 1898, with Hyrum O. Hunsaker as first counselor and Reginald Baily as second counselor.





Elzarus was always known as "Uncle Zade." The town of Honeyville was awakened each morning by his whistling which became an alarm clock to everyone. He served on the Honeyville Town Board for many years.

He resided in Honeyville all his life except for a short time when he pioneered in Rockland, Idaho soon after his



ELZARUS HUNSAKER FAMILY

Top: Jennie, LeGrande. Bottom: Elzarus Hunsaker, Evelyn May Hunsaker.





marriage to Evelyn May which took place in March 1886. Although he purchased a large ranch in Chesterfield, Idaho in 1918, he maintained his home in Honeyville.

Elzarus was a great lover of animals, especially horses. A great part of his life was spent buying, selling, trading, and training beautiful horses. Regardless of the breed of animal, they would all come running to his whistle. His sunny disposition and his kind and jovial way of life made him a favorite among all the neighborhood people who loved to talk to him.

Although his education was limited, he had good business sense and was a hard working, ambitious man. He did his farming and everything else on a large scale and became very successful.

Elzarus died on May 14, 1940 at Tremonton, Utah, and was buried in the Honeyville Cemetery.

Written by:

ANNIE HARPER HUNSAKER

#### CHILDREN

| NAME           | BORN         | DIED         | MARRIED                          |
|----------------|--------------|--------------|----------------------------------|
| Jennie Maude   | 8 Jun. 1888  | 4 Oct. 1950  | Jaren Tolman<br>Jerry N. Crowley |
| Elzarus Lavon  | 30 Mar. 1890 | 7 Jan. 1903  | .....                            |
| LeGrande       | 13 Oct. 1892 |              | Annie Harper                     |
| Martha Harriet | 22 Jan. 1895 | 23 Jan. 1895 | .....                            |

#### HARRIET HUNSAKER LEWIS

Harriet Hunsaker, the thirteenth child of Harriet Beckstead and Abraham Hunsaker, was born on March 18, 1871 at Brigham City, Utah. She moved to Honeyville where she spent her early life and received her schooling. She later taught school there and was active in church affairs.





On November 8, 1888 she married Hyrum Smith Lewis in the Logan Temple, and shortly afterward moved to Albion, Idaho, where she knew all the hardships that a wife and mother had to go through in the early days. Many nights she was left alone as her husband did freighting with six head of horses and two wagons. The nights she was expecting her husband to come home, she would listen after it got dark for the sound of the wagons, and her husband always whistled when he returned.

Harriet possessed a living faith in God and knew He heard and answered her prayers. One morning when she offered the family prayer, she asked that a way would be opened for them to get some money as they were in dire need of the necessities of life. After breakfast, as her husband rode his horse through the sage he found a shining five dollar gold piece. You can imagine the joy and thanksgiving for the blessings that came to them with the finding of this money:

Harriet was a wonderful nurse and when anyone was sick or in need she always went to help. At one time there was a terrible siege of typhoid fever at Albion, and Harriet worked night and day to help the only doctor. One night she attended a woman who died from the disease, while Harriet's husband was attending the woman's brother, who also died that night.

One of the hardest things Harriet had to do was leave her home in Albion after it had become established and was comfortable with shade trees and good drinking water and homestead raw sagebrush land at Declo. This occurred in 1904, and the first few years were very hard while the sagebrush was being cleared as the wind blew the dust all the time and the nearest water was the Snake River two miles away. Although Harriet was glad when she had to return to Albion for the children to attend school, it eventually developed that the farm at Declo was a very good one and after canals were constructed and irrigation water brought in, the old house at Albion was sold and a much nicer one built at Declo.







HARRIET HUNSAKER LEWIS FAMILY

Top: Reed, Wayne, Oleen, Hyrum, Leroy. Center: Camilla, Rachael, Eola. Bottom: Harriet Hunsaker Lewis, Hyrum Lewis.

Before Declo had been developed, however, Harriet had a dream that she saw a railroad and heard a train whistle just a few rods from her house, and that her daughter Alfa Myrle was still a child. When she related her dream, her husband said, "This will all come true and Alfa Myrle will still be a little girl when the train comes." When Harriet's brother Peter died she desired to go to Honeyville to attend his funeral and it was then necessary to go to Burley by buggy to take the train. Construction of the railroad was in progress then and as a work train was going by, her husband asked the superintendent if Harriet and Alfa Myrle could ride into Burley. The superintendent replied, "We are not prepared to accommodate passengers, but if she will be at the side of the track we will stop and take her to Burley." Thus, Harriet and Alfa Myrle, still a little girl, were the first passengers from Declo to Burley, and Harriet's dream had come true.





Harriet was always active in Church work. In November 1893 she was chosen President of the YWMIA, and held this position for 15 years. On March 19, 1916 she was chosen first President of the Declo Relief Society and held this position until April 24, 1927. On March 13, 1927 she was sustained as a board member of the Burley Stake Relief Society and held this position until August 24, 1941.

Harriet had a very interesting life and did a great deal of traveling. She visited the historic places of the early days of Mormonism in Illinois and Missouri. When her husband was a member of the Idaho State Legislature, she was chosen as the "Mother of the House of Representatives."

At the time Harriet and her husband celebrated their golden wedding anniversary, a large department store in Salt Lake City broadcast the story of their lives over the radio. Harriet was a charter member of the 79'ers Association.

Harriet died on July 27, 1944 and was buried in the Declo Cemetery.

Written by:

RACHAEL LEWIS

#### CHILDREN

| NAME          | BORN         | DIED         | MARRIED       |
|---------------|--------------|--------------|---------------|
| Hyrum Leroy   | 26 Aug. 1889 |              | Alice Clark   |
| May Venitia   | 21 Dec. 1890 | 9 Jan. 1891  | .....         |
| Harriet Eola  | 7 Nov. 1891  |              | Robert Fisher |
| Alice Camilla | 28 Jul. 1894 |              | James Bunson  |
| Rachael       | 21 Feb. 1896 |              | .....         |
| Anton Rudger  | 2 Feb. 1898  | 11 Feb. 1917 | .....         |
| Oleen Orville | 12 Dec. 1900 |              | Anne Jeppson  |
| Wayne Oral    | 12 Jul. 1903 |              | Alice Stark   |
| Alfa Myrle    | 3 Sep. 1906  | 25 Jun. 1926 | .....         |
| Reed Hunsaker | 13 Feb. 1915 |              | Helen Perry   |





## DANIEL WILLIAM HUNSAKER

Daniel William Hunsaker, the fourteenth child of Harriet Beckstead and Abraham Hunsaker, was born on September 13, 1872 at Brigham City, Utah. He was two years old when he moved with his mother to Honeyville, where they lived in the house on Salt Creek.

Will was a very good business man, but oftentimes too trusting. It was surprising that he didn't make mistakes on his judgment and lose out on many of his ventures. His main interest during his life was farming and horse raising. He was also interested in the old "rock store" with his brother Elzarus. He was a heavy stockholder in the Farmers' Cash Union and the telephone company at Tremonton. He managed the Honeyville Milling Company for some time.

He told his niece, Pauline T. Boothe, that he could have been a very wealthy man had he taken more chances in business. One venture that he failed to take advantage of was the zipper. The man who invented the zipper asked Will to help finance him to get his invention manufactured and on the market, but Will thought it such a simple invention that he refused to go along with it.

He served as a missionary in Michigan in 1898-1900. His experiences in the mission field served to give him a very strong testimony of the Gospel and he remained true to his faith up to the time of his death. Even though he participated in the sporting world, especially horse racing, he kept the Word of Wisdom. His companions could never waiver his determination to withstand tobacco and strong drink.

Will married Alfaretta Neeley on April 24, 1901 in the Logan Temple. She had had a very good education and was an accomplished musician. Although they much desired them, Will and Alfa never had children of their own but they adopted Keith and took care of five others at various times for periods of one to 10 years. These five were:

|                      |                     |                         |
|----------------------|---------------------|-------------------------|
| Dagmar Jensen .....  | Born abt. 1897..... | married Harold Wheatley |
| Marina Staples ..... | Born abt. 1921..... | married Halvor Glen     |
| Lettie Staples ..... | Born abt. 1923      |                         |
| Douglas Sparks       |                     |                         |
| Albert Flickinger    |                     |                         |







DANIEL WILLIAM HUNSAKER AND ALFARETTA  
NEELEY HUNSAKER

Will was one of the first men to own an automobile in Honeyville and enjoyed giving people a ride in it. He never seemed to learn to drive a car properly, however, and his poor driving ability was quite a joke among his friends. He seemed to drive the car wherever he was looking, with the result that he drove into canals, fences, etc. One time he parked his car on the edge of the precipice overlooking the Shoshone Falls at Twin Falls, Idaho and failed to set the brakes properly. Alfa had just gotten out of the car, with the baby Keith in her arms, when the car rolled over the edge and fell hundreds of feet into the canyon.

Will had an uncanny ability with horses and seemed to talk their language. Even when other people could not handle wild horses, Will could talk to them and pet them and calm them down so that soon they would be following him around.

Will was farming on land west of Tremonton when his tractor fell on top of him with the treads right on his legs. After laying under it for several hours he managed to throw



Portrait of Samuel Johnson, 1769  
from the original

It is a very common mistake to suppose that the portrait of Samuel Johnson, which is now in the possession of the National Portrait Gallery, is the original. It is not. It is a copy of a copy. The original is a portrait by Sir Joshua Reynolds, which was painted in 1769. The copy in the National Portrait Gallery is a copy of a copy of the original. The original is now in the possession of the National Portrait Gallery.

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a loop of rope over the gear lever and cause the tractor, whose engine was still running, to move off him. Even though his legs were completely smashed, he managed to drag himself to his car and drive it toward Tremonton until someone found him and took him to the Tremonton hospital. He died as the result of this accident on September 27, 1944 and was buried in the Honeyville cemetery.

#### CHILDREN

| NAME                   | BORN         | DIED | MARRIED                                           |
|------------------------|--------------|------|---------------------------------------------------|
| Keith Farley (ad'ptd.) | 23 Jan. 1915 |      | Dauna Jensen<br>Lawana Knudsen<br>Anna Mae Hansen |

#### LEMUEL

Abraham Hunsaker bought from a band of Indian warriors a little Piede Indian boy who had been made a prisoner in a recent tribal war. To save the child from a cruel death by these savages, Abraham paid the price they demanded, and took the little Indian boy home to his wife Harriet. They gave him the name of Lemuel, and he was as much a member of the Hunsaker family as were their own sons and daughters.

Lemuel was probably about six years old when he was adopted by the Hunsakers. Abraham records Lemuel's baptism in his journal on March 15, 1857, which means the little Indian boy had reached or passed his eighth birthday by that date.

On August 13, 1859 Lemuel was shot and killed by a soldier. An old man by the name of Gilbert who lived in Brigham City, a neighbor of the Hunsakers during that period, used to tell the story of what he called the cold blooded murder of Abraham Hunsaker's Indian boy.

According to his story, bands of marauding Indians had been causing the settlers of northern Utah a great deal of trouble by stealing their cattle and horses, even to plunder-





ing their cornfields, and in one or more instances they had killed a man who had tried to retrieve his stolen property. The citizens had appealed to the government for help.

In answer to this request, an army of soldiers had been sent to show the Indians that they meant "business" and that such conduct must cease. When the troops reached Brigham City, they were told of the Hunsaker boy, who had been adopted by the family, and had attended school and Church gatherings with the family, exactly as those children born in the family had been required to do. The soldiers were warned that the Hunsaker Indian boy would be found taking care of his father's stock in Little Valley (now Mantua) and that on no account were they to injure him.

Sheriff Cutler had ridden into the Little Valley that morning, somewhat in advance of the Army. He had stopped at the Hunsaker cabin. Lemuel had been told to go to the field across the valley to bring in a team so the family might drive down to Brigham City. He had started off on foot. Sheriff Cutler was leading an extra horse, and at his invitation, Lemuel got on that animal and rode away on his errand.

The boy had gone only a part of the way when Abraham saw the soldiers, a long procession of them entering the valley. He realized at once the danger that threatened his boy Lemuel when the soldiers saw that the boy was an Indian. And his worse fears were realized, for although he ran and shouted at the top of his voice, "Don't shoot my boy! Don't shoot my son," the shot had been fired and the little Indian boy was breathing his last when Abraham reached his side.

It was said by the family that Abraham was very angry and threatened to shoot the coward who had shot the defenseless child, just because he was an Indian. The Hunsaker family mourned for Lemuel as for a brother. Services were held at Brigham City and Lemuel was buried in the Hunsaker family plot in the Brigham City cemetery.

Written by:

MELTRUDE HUNSAKER STOHL





The following is taken from *History of Box Elder County*, page 150:

Sheriff Cutler had ridden from the scene of the encounter over to the Hunsaker home on one of the soldier's horses. Fearing that the Indians, in their hurry to escape, might drive away some of his animals which were in an enclosure a short distance from the house, Mr. Hunsaker told Indian Lemuel to mount the Sheriff's horse and go after the animals. The soldiers thought the boy was stealing one of their horses and fired a shot which proved fatal. Lemuel was brought to Brigham by Susan Hunsaker; his body was interred in the Brigham City cemetery.





## Chapter 14

# *Sketches of Margaret Sweeten Hunsaker and Children*

### MARGARET SWEETEN HUNSAKER

Margaret Sweeten, a product of sturdy Pioneer stock, was a Pioneer herself. Her mother went to Canada from her native Scotland when she was only 15 with her parents, Robert and Margaret Calinder Gardner. The family knew all the hardships of early Pioneer days in Canada. Her father, the son of David and Martha Wilson Sweeten, who were also Pioneers in Canada, was born in Belfast, Ireland.

In the fall of 1835, the Gardner family moved to Warwick, Canada, and Mary Gardner and George Sweeten met. They were married on March 29, 1836 and set up house-keeping just two miles from Mary's parents. George was a foundryman by trade, but made his living by farming. He was a hard working man, honest, and one who always kept his word.

Several children were born to them in Brooke Township, Kent County, Canada, including twins, but all of them died except Margaret, who was born on December 28, 1837, and her brother Robert. George Sweeten died on Christmas Eve, 1842 of a broken blood vessel, probably caused by overwork. Mary was a brave woman, and though she was a widow, stayed on the farm to make a living for herself and her children.

On October 21, 1844, Mary married Roger Luckham, a young Englishman. A daughter, Mary, was born to them in Canada in 1845, and another daughter, Susan, was born in Utah in 1848. Roger, a farmer, was a good and honest man. He was kind and considerate and always treated Mar-





garet and Robert as though he were their real father. The Gardner family, which consisted of three sons, William, Archibald, and Robert, and one daughter, Mary, and their families, were deeply religious. Lacking a suitable place to worship, they erected their own church. When two LDS missionaries, John Borrowman and Samuel Bolton, contacted the Gardners, the message of the missionaries was readily accepted and they were baptized in September 1845.

Antagonism towards the Mormons became so severe, however, that the entire family decided to leave Canada. They had no idea where they would end up, but felt that they should go to join the Saints. They left Canada in March 1846, for Nauvoo, Illinois. When the group of Mormon converts from Canada reached Nauvoo, however, they found that the Saints had been driven out only a week before. They stayed at Nauvoo, in some abandoned houses, long enough to repair their wagons and procure fresh supplies. They crossed the Mississippi River on May 1, 1846, and went on westward and spent the winter at Winter Quarters. They endured many hardships during that winter and nearly every member of the party was sick. Margaret's stepfather and grandfather were especially ill with scurvy, the general complaint, which was thought to be due to the lack of fresh vegetables in the diet. Two of Margaret's cousins died and were buried at Winter Quarters.

During the spring of 1847, every one made preparations for the long journey westward. The second hundred wagons to be organized and prepared to leave was under the leadership of Bishop Edward Hunter. This group was in turn divided into two companies, with the first fifty wagons under Captain Joseph Horne. Each ten wagons was also divided into a unit. Archibald Gardner was captain of the third group of ten wagons of the first fifty, and all the Gardner family traveled in this group. John Taylor, a member of the Council of Twelve, traveled with them. The company began its long journey on June 21, 1847.

This trek across the plains was a never-to-be-forgotten experience for nine-year-old Margaret. On one occasion the wagon train was crossing a narrow but deep stream. The





Luckham wagon had just been put on a make-shift raft to be pulled across the river when Margaret's mother decided to take the children out of the wagon before making the crossing. As the wagon reached the middle of the stream, the raft suddenly flopped over and dumped everything the Luckhams owned into the water. Margaret's mother jumped into the stream, fully clothed, to try and save what she could. Her family always felt that the shock and exposure of this experience weakened her and eventually led to the illness which caused her death in Spanish Fork in 1858.

The family saw Brigham Young for the first time at Green River, Wyoming, when he was on his way back to Winter Quarters to get his family and to assist more of the Saints across the plains. Tree stumps proved to be one of the greatest difficulties faced by the Canadians. In many places trees had been chopped down to allow the wagons to pass, but it was found that the low-slung Canadian wagons were too close to the ground, and the stumps had to be chopped even lower to allow the wagons to pass.

The group arrived in Salt Lake Valley on October 1, 1847. A fort had been constructed at what is now Pioneer Park, and within its walls Roger Luckham constructed an adobe house for his family. He planted 20 acres of wheat, but never harvested a crop as the infamous plague of crickets destroyed it. The following year, 1848, the Luckhams, and most of the Gardners, moved to Mill Creek. Here again they planted wheat but practically all of their second crop was lost.

By the spring of 1854, Margaret was a tall and slender girl of 16, with black hair, and everyone considered her to be really beautiful. Abraham Hunsaker, who lived at West Jordan, also owned a farm at Mill Creek near the Gardner farm, and thus met Margaret. On May 5, 1854, Margaret became Abraham's third wife in a polygamous marriage in the Endowment House in Salt Lake City. She went to live with her husband at West Jordan, where their first child was born.

When Abraham was called to settle Carson Valley, Nevada in 1856, he sold his farm to Archibald Gardner, and





Margaret went with her husband to Nevada. She taught school there. While in Nevada, she gave birth to her second child. They returned to Utah in September 1857 and settled at Brigham City. In 1858, "the great move South" was made because of the coming of Johnston's Army. Abraham Hunsaker and his families, with all their possessions and livestock, moved to near Spanish Fork. While living there, Margaret's mother died on June 12, 1858. On the same day, Margaret's son George died, and he was buried in the Spanish Fork cemetery next to his grandmother.

On June 28 the Saints received word to go back to their homes. Abraham returned to Brigham City, where he built the Big House. This house was large enough to allow each of the families to live separately. At the Big House, an upstairs room was set aside as a schoolroom, and Margaret was given the responsibility of teaching Abraham's children. As some of the older boys were rough and disorderly, Abraham made a strong whip and instructed Margaret to use it, but Margaret found other means of keeping the boys in line.

Margaret was a very artistic young woman and was known for her drawings and paintings. A picture she drew of her daughter, Mary Ann, is a precious Willie family keepsake.

While in Brigham, Margaret had three more children. She died giving birth to the last one, Robert, on October 12, 1862, and was buried in the Brigham City Cemetery.

#### CHILDREN

| NAME     | BORN         | DIED         | MARRIED               |
|----------|--------------|--------------|-----------------------|
| Mary Ann | 16 Sep. 1855 | 24 Jan. 1925 | William Pettit Willie |
| George   | 27 Jul. 1857 | 12 Jun. 1858 | .....                 |
| Lorenzo  | 21 Mar. 1859 | 12 Oct. 1941 | Florida Castile       |
| Iduma    | 8 Dec. 1860  |              | Isaac E. Zundel       |
| Robert   | 12 Oct. 1862 | 18 Oct. 1939 | Minnie Wheatley       |





## MARY ANN HUNSAKER WILLIE

Mary Ann, the first child of Margaret Sweeten and Abraham Hunsaker, was born at West Jordan, Utah on September 16, 1855. At the time Abraham moved to Brigham City, upon returning from Nevada, there were no schools, so Mary Ann attended the school taught by her mother on the second floor of the Big House. Here she also learned to play the piano. The piano upon which she learned was one of two which Abraham had had brought across the plains from the Missouri River. There was only one other piano in the vicinity at this time.

In the Hunsaker household a bell was rung each night and morning to call the families together for family prayers. The families also held home evenings twice a week, and each member took a part on the program.

Mary Ann was only seven years old when her mother died. She and her brothers and sisters were cared for by others of the family. Mary Ann always did her share of the work wherever she went. Mary Ann was a beautiful girl, slender, of medium height, and possessing small features, brown hair and brown eyes. She had beautiful hair, long enough to sit on, which was kept in two braids. Her hair was never cut until after her mother's death.

When Mary Ann was about 19 she went to Mendon, Utah to stay with her uncle, Robert Sweeten, while his wife paid a visit to her family in Canada. While staying there she met William Pettit Willie, whom she married on February 8, 1875, at the Endowment House in Salt Lake City. After marriage, Mary Ann made her home in Mendon for the rest of her life. She always worked very hard and tried to give her children every advantage she possibly could. In 1881 her husband was called on a mission for the Church and went to England. During his absence, she managed the farm with the help of her 14-year-old brother, Robert, and took care of her four small children. In addition to farming, she took in boarders.







### MARY ANN HUNSAKER WILLIE FAMILY

Top: William Pettit Willie, Mary Ann Hunsaker Willie. Second row: Margaret Ella, Mary Ada, William Lorenzo. Third row: Iduma, Robert. Fourth row: Arminta, Ila, Vera. Bottom row: Arthur Golden, Leslie Abraham.





Mary Ann was an excellent housekeeper, and even at the age of 10 could cook very well. She loved to entertain and never turned anyone away hungry from her door. Many times she made a bed in her kitchen or parlor to accommodate strangers. She will always be remembered for her spirit of hospitality. Many poor folk came to William and Mary Ann with their troubles. Out of the goodness of his heart William would often find them a job, chopping wood, building a shed, or some other make-work job, to help them out. They were always well paid in money and with food, both from Mary Ann's table and to take home with them.

All her life Mary Ann had great respect for her father, Abraham Hunsaker, whom she loved dearly. She often spoke of the devotion and kindness he bestowed upon her throughout his life. When she was 34 years old, word came that her father was dying and wanted his children around him. As soon as Mary Ann arrived, he recognized her and said, "My girl, I have seen your mother. She is very happy. She has come to take me home."

Mary Ann took an active part in Church work. She possessed one of the first organs in Mendon and played it very well. She served as a counselor in the Relief Society until she was 54 years old. At this time she had a stroke, which left her a cripple for the next 15 years. During all the time she was crippled she never complained and was always sweet and cheerful. Throughout her life Mary Ann showed a great deal of faith and courage, bearing a strong testimony of the gospel. She was blessed with a kind and loving disposition. She was greatly loved and respected by all who knew her. Her children never remember her speaking an unkind word, always ruling them with great patience and love.

Mary Ann passed away quietly after a short illness at the age of 69 on January 24, 1925 at Mendon, Utah, and was buried in the Mendon Cemetery.





## CHILDREN

| NAME            | BORN         | DIED         | MARRIED         |
|-----------------|--------------|--------------|-----------------|
| Margaret Ella   | 4 Feb. 1876  | 24 Feb. 1937 | Robert Smith    |
| Elizabeth       | 17 Aug. 1877 | Jan. 1878    | .....           |
| Mary Ada        | 26 Dec. 1878 | 3 Jun. 1911  | Seth Hoopes     |
| William Lorenzo | 10 Mar. 1881 | 5 Nov. 1913  | Laura Holbrook  |
| Iduma           | 26 Aug. 1884 |              | William F. King |
| Robert Hunsaker | 4 Mar. 1886  |              | Letitia Thomas  |
| Arminta         | 15 May 1889  |              | G. Albert Smith |
| Ila             | 10 Apr. 1891 |              | Seth Hoopes     |
| Vera            | 4 Mar. 1893  |              | Verl Shelton    |
| Arthur Golden   | 24 Nov. 1895 |              | Fern Atkinson.  |
| Leslie Abraham  | 14 Sep. 1898 |              | Eunice Hughes   |

## LORENZO HUNSAKER

Lorenzo, the third child of Margaret Sweeten and Abraham Hunsaker, was born at Brigham City on March 21, 1859. His parents moved to Honeyville when he was a young man, and Lorenzo spent his early life there. Lorenzo was a very bright young man and obtained a good education. His father always considered Lorenzo outstandingly intelligent

In 1880 Lorenzo went on a mission for the Church to Tennessee and Alabama. In Horse Creek, Tennessee he met Florida Castile and her brother James and baptized them into the Church. In 1882, Florida and James came to Utah. Lorenzo and Florida were married in the Salt Lake Temple on October 9, 1882.

Lorenzo and his wife went to Arizona in 1883 with Alexander and Gordon Hunsaker and settled in Safford. They later returned to Utah where Lorenzo worked as a millwright and took care of the account books for his father. He also taught school in Brigham City, at the Washakie Indian Reservation in Utah, at the Shoshone Indian Reservation in Idaho, at Jackson Hole, Wyoming, and at Honeyville.





In 1900, Lorenzo and his family again moved to Arizona. They first settled in Globe, but after a very short while they moved to Thatcher. In 1904 or 1905, they moved back to Globe. Lorenzo became the first bishop of the LDS Church in Globe, and served until 1935. He established a Singer Sewing Machine agency in Globe, and he and Florida represented that company in both Arizona and New Mexico. He built a home in Globe in 1912 and lived there until 1940.

In 1928, Florida became ill and was almost constantly bedridden until 1940, when she died. After her death,



LORENZO HUNSAKER FAMILY

Left: Lorenzo Hunsaker. Right: Lavona, Florida Castile Hunsaker, Naomi, Armada.





Lorenzo went to Prescott, where he died on October 12, 1941. He was taken back to Globe for burial.

Written by:

ARMADA HUNSAKER MARTIN

AMANDA SANDERS HUNSAKER

#### CHILDREN

| NAME           | BORN         | DIED         | MARRIED                            |
|----------------|--------------|--------------|------------------------------------|
| Lavona Jane    | 15 Mar. 1884 | 1943         | Perle McBride                      |
| Armada Ione    | 21 Oct. 1887 |              | Louis T. Martin                    |
| Florida Naomi  | 9 Oct. 1891  |              | William Lepper                     |
| Golden Lorenzo | 24 Feb. 1899 | 31 Dec. 1954 | Ruperta Brimhall<br>Amanda Sanders |

#### IDUMA HUNSAKER ZUNDEL

Iduma, the fourth child of Margaret Sweeten and Abraham Hunsaker, was born in Brigham City on December 8, 1860. To tell the life story of Iduma would be to recount the lonesome years of childhood. Her mother died when she was only two years old. The hardships and poverty that was the lot of most of the pioneers was the lot of Iduma during her youth.

She married Isaac E. Zundel on June 11, 1893. The first years of her married life were trying ones as she was a plural wife.

Iduma made the long and arduous journey walking to Mexico, carrying one baby and with three small children tugging along at her side. She reared seven children under very difficult conditions.

For some time she lived in Arizona where her husband was a Bishop, and where on various occasions she entertained high Church authorities. During the latter years of her life she lived in eastern and southern Oregon, where she died in 1937.

At her funeral, her daughter-in-law, Myrtle R. Zundel, paid her this tribute: "Mother, we are hoping you can see







IDUMA HUNSAKER ZUNDEL FAMILY

Inset: Iduma Hunsaker Zundel. Center: Weldon, Lavon, Lorenzo, Harold. Bottom: Golden, Earl.

and hear us. Today we have met to pay homage to one of the dearest, kindest mothers that ever lived. Your life has been one of sacrifice and service—two of the noblest attributes of the human soul. Your wise counsel has helped us on the pathway to happiness. You have been a pal with us. In your life there has been no show nor pretense—all your acts have been upright and honorable. In the many years I have been privileged to call you Mother, I can't recall an unkind word between us. And to you is due the credit for you were one of the most peace loving persons I have ever known.

“The other day, as we saw Mt. Shasta towering in all its white majestic beauty, we were reminded of you—how your purity of life, your high ideals and acts, stand out in majesty and grandeur. Your mission in life has been a home-





maker. You have gone into houses that would have discouraged most women but in a short time under your skill and industry, that house has been transformed into a happy comfortable home.

"Your ambition has not only been for a temporal home—but it has been your desire to have a Heavenly home to which your loved ones may come in due time. We hope to be with you when we pass through the gates."

Written by:

MYRTLE R. ZUNDEL

#### CHILDREN

| NAME             | BORN         | DIED         | MARRIED            |
|------------------|--------------|--------------|--------------------|
| Eberhart Lorenzo | 29 Dec. 1884 |              |                    |
| Earl             | 27 Aug. 1886 |              | Myrtle Rosenbaum   |
| Irvin            | 27 Aug. 1886 | 14 Oct. 1902 | .....              |
| Lavon            | 6 Jan. 1889  | May 1954     | Hilda Lyon         |
| Harold           | 24 Nov. 1891 |              | Dorothy Vonderhelm |
| Weldon           | 20 Aug. 1897 |              | Mary Donoway       |
| Golden           | 13 Jan. 1903 |              | Elizabeth Farlow   |

#### ROBERT HUNSAKER

Robert, the fifth and last child born to Margaret Sweeten and Abraham Hunsaker, was born on October 12, 1862 at Brigham City, in the Big House. A few hours after his birth, Robert's mother died from complications resulting from childbirth.

Robert was raised by Harriet Beckstead Hunsaker, the second wife of Abraham. She was very good to him, sometimes even better to him than to her own children. Robert loved her very much and always appreciated what she had done for him.

At the age of 14, Robert spent one winter in the hills of Montana getting out lumber. At the age of 15 he was sent by his father to work on the Logan Temple and worked





there for two years. He donated his time and labor to the Church.

Robert married Minnie May Wheatley on April 9, 1885 in the Temple he had helped build. They lived in Honeyville until 1909 when they moved to Malad, Idaho, where Robert was field man for the Utah-Idaho Sugar Company, as he had been while living in Honeyville. He was very active in the Church and served as president of the Elders Quorum in Malad Stake. He also served the Church in other capacities, such as ward teacher, in all the wards in which he lived.

In 1925, Robert moved to Logan, Utah, in order to be able to do Temple work, which he did nearly every day for the rest of his life. He died in Logan on October 18, 1939, and was buried in the Honeyville Cemetery.

Approved by:

T. EARL HUNSAKER



ROBERT HUNSAKER FAMILY

Top: Wallace, Catherine, Earl, Lorin, Francis. Center: Jesse, Minnie Wheatley Hunsaker, Robert Hunsaker, Olive. Bottom: Orlin, Ronilla, Mamie.





## CHILDREN

| NAME            | BORN         | DIED         | MARRIED                      |
|-----------------|--------------|--------------|------------------------------|
| Robert Jesse    | 9 Jan. 1886  |              | Edith Hansen<br>Maria Palmer |
| Olive Maria     | 31 Mar. 1888 | 1950         | John Richards                |
| Margaret        | 12 Jan. 1890 | 1 Mar. 1891  | .....                        |
| Alma Lorin      | 15 May 1892  |              | Amelia Camp                  |
| Thomas Earl     | 13 Aug. 1894 |              | Laura M. Higgins             |
| Francis         | 4 Sep. 1896  |              | Erma Camp                    |
| Catherine       | 4 Jun. 1900  |              | Melvin Boswell               |
| Abraham Wallace | 21 Aug. 1902 |              | Amy Burnham                  |
| Lorenzo         | 11 Aug. 1904 | 31 Aug. 1905 | .....                        |
| Orlin Wheatley  | 15 Jan. 1906 |              | Mary Lee                     |
| Mamie           | 9 Dec. 1908  |              | Theo Jorgensen               |
| Ronilla         | 28 Oct. 1910 | 26 Mar. 1936 | Rulon Green                  |





## Chapter 15

# *Sketches of Katherine Jensen Hunsaker and Children*

### KATHERINE JENSEN HUNSAKER

Katherine Jensen's mother, Anna Mariah Clawsen, was a lady-in-waiting to the Queen of Denmark. Her father, Hans Peter Jensen, was head gardener at the palace. The two fell in love and were married and had four children—John, Katherine, Anna, and Frederic. Shortly after their marriage, the couple accepted a new and strange religion, Mormonism. Because Katherine's mother married beneath her station in life and because of her acceptance of this new religion, her parents, who were the wealthy owners of a steel mill, disinherited her from her full inheritance and cut her off from her family.

Katherine was born on February 12, 1843, in the town of Norlundy, Denmark. Not being used to the hardships she had to suffer after marrying a poor man, Katherine's mother died soon after her fourth baby was born. Her children were taken care of by Julia Jensen until Katherine's father remarried. Aunt Julia also accompanied the children when they emigrated to the United States in about 1849.

Katherine's father went on a mission for the LDS Church in Germany. There he met Sarah Clason, who became his second wife, and Sarah's sister who later became his third wife. Upon his remarriage Sarah took care of the children of Anna Mariah Clawsen, but was never very good to them. After she had children of her own, she was very partial to her own children and unfair to her step-children. Several people who knew the family said that Sarah was mean to her step-children and let them go hungry while she pampered her own children. Later, Anna Mariah Claw-





sen's children received some of their mother's inheritance, but Sarah took this money to build a house for herself and her sister. John Jensen, Katherine's brother, said that he had to learn to read and write by himself while herding sheep on the hills near Mantua, Utah. Frederic, the youngest brother, died of the measles while sleeping outside in a granary in the middle of winter. Katherine and her sister Anna had to go out to work when they were very young.

Katherine was 13 years old when she went to work for Eliza Collins, the first wife of Abraham Hunsaker. Eliza felt sorry for Katherine and employed her mainly to help her and to give her a place to live. Katherine, who always loved Eliza, appreciated her kindness and called her "Aunt Eliza."

Katherine married Abraham Hunsaker on November 15, 1858, just before she was 16 years old. She became the mother of 10 children, all of whom lived to maturity except two. For the first part of her married life she lived in the Big House in Brigham City. When Abraham moved to Honeyville, she went there to live in about 1874. For many years she lived in the house by Salt Creek, west of Honeyville. She moved into Honeyville later. (See picture of this second home on page 115).

While in Honeyville she cooked for the older boys who farmed and herded livestock. She had many experiences with stray Indians who came begging for food. She was always afraid of the Indians, and one time took her small children and hid out in a cornfield for several hours until some Indians had gone away from her home.

Katherine was called "little grandma" as she only weighed 90 pounds. According to her brother John, this was no joke, however, as she had had to contend with hunger much of her life. Katherine never had very good health, although she lived to be 84 years old. She had a nervous condition, probably brought on by malnutrition in her early life. She was a faithful little lady and expected all of her children and grandchildren to be ladies and gentlemen.

Katherine died on September 15, 1927 in Honeyville. She was buried in the Brigham City Cemetery.

Written by:

VERNETTA HUNSAKER WINTLE







KATHERINE JENSEN HUNSAKER FAMILY

Top: Benham, Margaret, Hans Peter, Esther. Center: Julia, Katherine Jensen Hunsaker, Anna Mariah, Ilah. Bottom: Newman, Leo.

CHILDREN

| NAME        | BORN         | DIED         | MARRIED                              |
|-------------|--------------|--------------|--------------------------------------|
| Anna Mariah | 10 Feb. 1862 | 15 Apr. 1933 | Lewis Grant                          |
| Margaret    | 15 Dec. 1863 | 12 Mar. 1947 | Joshua Hawks                         |
| Julia       | 28 Nov. 1865 | 14 May 1948  | David Loveland                       |
| Esther      | 29 Feb. 1868 | 16 Mar. 1938 | Alma Wagstaff                        |
| Hans Peter  | 9 Jul. 1870  | 24 Oct. 1912 | Matilda Allen                        |
| Benham      | 5 Jul. 1872  | 21 Oct. 1957 | Emily Summerill                      |
| Ila         | 16 Jan. 1875 | 1 May 1891   | .....                                |
| Fredric     | 28 Jun. 1877 | 5 Jun. 1878  | .....                                |
| Leo         | 15 Feb. 1879 |              | Theressa Neumeyer<br>Mattie M. Tyrec |
| Newman      | 7 Jul. 1881  | 24 Dec. 1955 | Myrtle Smith<br>Eva Chlarson         |





## ANNA MARIAH HUNSAKER GRANT

Anna Mariah, the first child of Katherine Jensen and Abraham Hunsaker, was born at Brigham City on February 10, 1862. She was named after her grandmother, Anna Mariah Clawsen.

"Rye," as she was always called, worked as a child in the fields and throughout her life she always enjoyed outdoor work and preferred it to housework. Rye married Lewis Grant on April 8, 1883. Her husband was a grandson of her father and his first wife, Eliza Collins, through their daughter Mary.

Rye always had a difficult time at childbirth. When her first child was born, her father got up from a sickbed to rebuke her for making such a fuss. He told her, "No one but you can have that baby, so make up your mind to go to work and get it done." He, of course, had seen so many babies born that he was calloused to childbirth and thought Rye was making much ado about nothing. When the baby finally came, its head was crushed, and the family then realized what a difficult labor it had been. Of the 12 children born to Rye, five of them died from injuries at birth.

Rye and Lew took charge of part of Abraham's livestock for several years. During the summers they would take the herd to Star Valley, Wyoming, where they greatly enjoyed life in that picturesque valley with good fishing and hunting. They also spent another pleasant year with the livestock at Connor Springs in Box Elder County.

When Lew was not working with livestock, he freighted from Corinne to Montana. In about 1894, Lew and Rye homesteaded in Blue Creek where they wrangled wild horses and raised dry land wheat. For the remainder of their lives, their livelihood was from their farm and wild horse stock in Blue Creek. Their home in Blue Creek was a mud-chinked log cabin of two rooms. Their home town, however, was always Honeyville, where they spent their winters. There they had a big beautiful home which was always open to friends, relatives, and travelers, even hoboes.







ANNA MARIAH HUNSAKER GRANT FAMILY

Top: Abraham, Effie, Arverna. Center: Anna Mariah Hunsaker Grant, Lewis Grant. Bottom: Alta, Waldo, David.

About 1910 they took over the Blue Creek store and post office. Life in the dry barren Blue Creek Valley was harsh and no trees would grow to temper the summer heat, although Rye diligently planted cuttings every spring. Their only water was from the warm, salty, sulfurous Blue Creek Spring, and very little success was had with growing garden vegetables. Their main diet was rabbit, sage hen, dried fruits, flour, beans, and cured meat. In spite of these meager supplies, anyone who came by during mealtime was always welcome to partake of their food.

Lew suffered serious injuries in a wagon accident and died on October 7, 1932. Rye followed her husband in death only six months later, on April 15, 1933, at the age of 71 years. She was buried in the Honeyville Cemetery.





## CHILDREN

| NAME         | BORN         | DIED         | MARRIED                           |
|--------------|--------------|--------------|-----------------------------------|
| Annie        | 1 Jun. 1884  | 2 Jun. 1884  | .....                             |
| Lewis        | 14 May 1885  | 20 May 1885  | .....                             |
| Effie Winona | 18 Nov. 1886 |              | Arthur Davis<br>Gilbert Gillespie |
| Jeneva       | 22 Dec. 1888 | 23 Dec. 1888 | .....                             |
| Abraham      | 26 Nov. 1889 |              | Flora May Theurer                 |
| Arverna      | 24 Apr. 1892 |              | Alma Rudolph Theurer              |
| David        | 26 Aug. 1894 |              | Pearl Emma Theurer                |
| Nephi        | 28 Dec. 1896 | 28 Dec. 1896 | .....                             |
| Alta         | 4 Feb. 1898  |              | Alvin Zollinger                   |
| Erwin Waldo  | 18 Nov. 1900 |              | Uleda Frederickson                |
| Benjamin     | 17 Jul. 1905 | 18 Jul. 1905 | .....                             |
| Percy Vernon | 22 Sep. 1906 | 2 Jun. 1909  | .....                             |

## MARGARET HUNSAKER HAWKS

Margaret, the second child of Katherine Jensen and Abraham Hunsaker, was born at Brigham City on December 5, 1863. She was born in the house just behind the courthouse, and later moved to the Big House. She attended school in the courthouse. When she was 10, the family moved to Honeyville. One regular event of Margaret's early life stood out in her memory. That was the calling together in the Big House of each wife and her family to prayer every morning and evening. Each wife was given her turn to lead in prayer, being "mouth in prayer" as they termed it. Also, each child who was old enough was given a turn.

When Margaret was 16 she went to Utah's Dixie with her brother Israel and his wife to help them settle the cotton colony there. She lived in St. George, Washington, and Silver Reef.







## MARGARET HUNSAKER HAWKS FAMILY

Top: Roy, Frank, Amos. Center: Wallace, Laveda, Eva, Ila, Berlin. Bottom: Joshua Hawks, Urilla, Margaret Hunsaker Hawks, Lafayette (on lap).

While in Silver Reef, the family of Amos Hawks stopped there on their way from Franklin, Idaho, to Mexico to colonize for the church. After an interesting courtship, Joshua Hawks, the eldest son of Amos, asked for Margaret's hand from her brother Israel, who had been delegated to help select a husband for Margaret by their father. Josh and Margaret were married in the St. George Temple in February 1880. Immediately after their marriage they started out for Mexico in a company of nine or ten wagons. Apparently, from Margaret's diary, this company made the descent to the Colorado River through the infamous "slot" and then continued southward into what is now Arizona and settled in Mesa.





Life was very difficult in Mesa as this was then a barren desert, but Josh and Margaret managed to make out and were very happy together. As Josh had promised to take Margaret back to see her family one day, they returned to Utah after about a year. They stayed in Honeyville, where Josh worked for his father-in-law in the grist mill for about three and a half years, and then they returned to Mesa.

Josh did not have good health in Arizona, so they moved northward to Escalante, Utah. Good land was scarce there and they went back to Honeyville, and then on to Pocatello Valley. For four years Margaret ran the farm there, and for four years more she ran a farm at Portage while Josh helped build the coke ovens at Sunnyside, Utah and the Deseret News Building in Salt Lake City, in order to get cash for the family to live on.

In 1914 they moved to Brigham City, and then after World War I was over, they moved to an irrigated farm near Blackfoot, Idaho.

In about 1926, the family moved back to Portage. Because Josh's health was failing, they went back to Mesa during the winters. Josh died at Portage in 1936. Margaret died on March 12, 1947, at Tremonton and was buried at Portage.

Written by:

MARGARET HUNSAKER HAWKS

Approved by:

ILA HUNSAKER WILLIAMS





## CHILDREN

| NAME          | BORN         | DIED         | MARRIED                         |
|---------------|--------------|--------------|---------------------------------|
| Joshua        | 13 Apr. 1882 | 14 Apr. 1882 | .....                           |
| Catherine     | 13 Apr. 1882 | 14 Apr. 1882 | .....                           |
| Amos          | 20 Jan. 1883 |              | Vilate Parkinson<br>Minnie Wise |
| Abram Deroy   | 28 Feb. 1885 |              | Grace Harris<br>Pearl Halford   |
| Agnes Eveline | 21 Jun. 1887 |              | Chester Hall<br>Harry Farrer    |
| Franklin Levi | Sep. 1889    |              | Chloe Parkinson                 |
| Ila           | 6 Dec. 1891  |              | Fred Williams                   |
| Maggie Laveda | 26 Jan. 1894 |              | Francis Gunnell                 |
| Wallace       | 9 Mar. 1896  |              | Sarah Ellis Ivie                |
| Lafayette     | 15 Jan. 1899 |              | Inez King                       |
| Nevada Urilla | 11 Jan. 1904 | 17 Mar. 1914 | .....                           |
| Berlin        | 2 May 1908   | 22 Mar. 1925 | .....                           |

## JULIA HUNSAKER LOVELAND

Julia, the third child of Katherine Jensen and Abraham Hunsaker, was born at Brigham City on November 28, 1865. Julia had a strong and noble character and was well educated for an early Pioneer child.

She married David Loveland in the Endowment House in Salt Lake City on December 6, 1883. Her first six children were born in Honeyville or in Calls Fort. The family moved to Pocatello Valley, where they lived for a short time on a farm. They then moved to Logan, Utah, where twin boys were born. She raised a family of 10 children and had to work very hard as all the people in those days did. She baked bread, sewed her family's clothes, and scrubbed the bare wood floors with plenty of homemade soap. She had to draw water from a well, carry it to the house, and wash the family clothes on a board. It was a long hard day's







DAVID LOVELAND AND JULIA HUNSAKER LOVELAND

work as all the white clothes had to be boiled to keep them pretty and white. When she ironed she sometimes had to chop wood to stuff in the hot stove to heat the irons. While she ironed she always baked a batch of bread or boiled a big pot of beans. When the children had their baths, she had to do part of them one night and the rest on another night, as all the water had to be heated in a wash boiler on the stove. A wash tub was put by the stove, behind a blanket spread over two chairs which provided a little privacy.

In 1911 the family moved to Hinckley, Utah, where they resided until 1917, when they moved to Tabiona, Utah. Neither Julia nor her husband had good health in Tabiona, so they moved to Salt Lake City in 1938 or 1939.

Julia had a very beautiful voice and sang her children to sleep, and always sang or hummed at her work. When she was on her deathbed she had to have her hymn book





with her and would sing softly to herself after the rest of the family had gone to bed. When she became too ill to sing, she would just lie quietly in bed and say the words of her favorite hymns.

Julia died on May 14, 1948 at Salt Lake City. She was entombed in Salt Lake City.

Written by:

VERA LOVELAND HAWS

LILLIAN LOVELAND KELLER

### CHILDREN

| NAME             | BORN         | DIED         | MARRIED                           |
|------------------|--------------|--------------|-----------------------------------|
| David Chauncey   | 15 Nov. 1884 |              | Amy Fannesbeck<br>Marie Rasmussen |
| Chester          | 5 Jan. 1887  |              | Mary Davidson<br>Gertrude Arnin   |
| Vera Delila      | 6 May 1889   |              | John Ervin Haws                   |
| Oscar Fitz Allen | 25 Feb. 1892 |              | Roxie Keller                      |
| Harvey Ray       | 5 Oct. 1894  | Dec. 1920    | Mary Louise Meecham               |
| Lillian          | 3 Oct. 1897  |              | William Allen Keller              |
| Cloyd Francis    | 11 Jun. 1902 |              | Vera .....<br>Virginia Donovan    |
| Floyd Elmer      | 11 Jun. 1902 | Nov. 1903    | .....                             |
| Seth Victor      | 15 May 1905  | 26 Nov. 1911 | .....                             |
| Glen Ersel       | 3 May 1908   | Feb. 1953    | Eva Harcourt<br>Pat Haggerty      |

### ESTHER HUNSAKER WAGSTAFF

Esther, the fourth child of Katherine Jensen and Abraham Hunsaker, was born at Brigham City on February 29, 1868. As a child she had very good training as a member of a large family. At the age of 15 she went to Salt Lake City to study obstetrics under Dr. Ellis Shipp. She spent two years attending school there and acquiring practical experience. Years later, Dr. Shipp paid her a wonderful tribute







ALMA W. WAGSTAFF AND ESTHER HUNSAKER WAGSTAFF

by saying, "Of all the pupils I have taught, Esther has had the largest practice and has been the most successful." At the age of 17 she had her first call to officiate at the birth of a child by herself.

When she was 22, she was married to Alma W. Wagstaff, of Mendon, in the Logan Temple on November 27, 1889. They were the parents of 11 children, four of whom died at birth, one at 11 months, and two died after they were grown.

The family lived for several years at Charleston, Utah, in Wasatch County, where Esther practiced obstetrics and still found time to do Church work. She was superintendent of the YLMIA and was also a counselor in the Relief Society.





In 1910, the family moved to the Uintah Basin, near Tabiona, where they homesteaded a ranch. Esther was the only person in that part of the country who had any medical training and was the first one called upon in any emergency. She took care of pneumonia cases, smallpox cases, and set broken bones, but her main calling was to assist at the birth of babies. If a death occurred, she would lay out the body, and her husband, who was a carpenter, would build the casket, which Esther would then cover. Esther also helped make the burial clothes.

Because of the primitive condition of the roads at the time, Esther often had to ride horseback to take care of the sick. It has been said of her that Tabiona and its vicinity could not have been settled at that time if it had not been for her. She never refused to go when a call came for her, no matter how sick or tired she was.

Esther delivered more than 2,500 babies that were registered, and many before registration was required. One day, when she was answering a call, the horse ran away with the small sleigh in which she was riding. She tried to jump out and was thrown to the ground. She suffered a broken arm, sprained ankle, and a dislocated shoulder. In time the sprain and broken arm healed, but the shoulder never was put in place right, and she was never able to raise her right arm above her head afterwards and it was always a great handicap to her.

Esther's husband was made Bishop of Tabiona Ward, and she was able to do much good for the people there. She took care of those who didn't have much money without ever expecting pay. When she was asked how she could go among those sick with contagious diseases without contracting the diseases herself, she said, "When I was a young girl, my father gave me a patriarchal blessing in which I was told that I had a very important work to do, and if I went willingly and did my best, that the Lord would help me in times of need and that success would be mine." This blessing proved true as she never lost a mother and very few babies.





Esther moved to Provo for a few years, but most of her family was living in Tabiona so she moved back to be near her children and her many friends, who continued to always call upon her for advice. She died in Tabiona on March 16, 1938, and was buried there.

## CHILDREN

| NAME          | BORN         | DIED         | MARRIED                                |
|---------------|--------------|--------------|----------------------------------------|
| Lorenzo       | 10 Jul. 1890 | 14 Jul. 1892 | .....                                  |
| Claude Lorin  | 17 Apr. 1891 |              | Armina Shepherd<br>Blanche Oberhansely |
| Esther May    | 20 Aug. 1892 | 21 Sep. 1892 | .....                                  |
| Ila Lily      | 14 May 1893  | 21 Oct. 1935 | George Greer                           |
| Ada Lula      | 14 May 1893  |              | Joseph E. Rhoades                      |
| Lester        | 5 Apr. 1897  | 5 Apr. 1897  | .....                                  |
| Orpha Ellis   | 15 Nov. 1899 |              | Marvin Michie                          |
| Alta Lavona   | 5 Dec. 1901  | 12 Nov. 1917 | .....                                  |
| Duery Dermont | 19 Jan. 1905 |              | Afton Dixon                            |
| Joseph        | 27 Apr. 1907 | 27 Apr. 1907 | .....                                  |
| LeDacy        | 19 Mar. 1909 | 28 Mar. 1909 | .....                                  |

## HANS PETER HUNSAKER

Hans Peter, the first son of Katherine Jensen and Abraham Hunsaker, was born on July 9, 1870 at Brigham City. As Katherine already had four daughters she was very happy when a son was born and wanted to give him an especially nice name. When her husband named him Hans Peter she was quite disappointed. Her husband said, however, "If Hans Peter was good enough for your father, it is good enough for your son."

Pete, as he was always called, was somewhat of a dreamer when he was a young boy, and would get so interested in the wonders of nature that he forgot what he had been sent for when on an errand. Consequently he received a number of switchings. He used to tell an amusing story







## HANS PETER HUNSAKER FAMILY

Top: Hans Peter Hunsaker and Matilda Allen Hunsaker. Second row: Vernetta, Lisle, Leon, Lavoy. Bottom row: Blanche, Ursel, J. Golden, Cecil, Ben.

about how he got nine switchings in one day. His father was threshing and Pete was supposed to keep the men in fresh drinking water, but he never seemed to be able to get back with the water until it was warm or dirty. He would stop to count the ants in an ant hill or to chase some bird or butterfly. Abraham would tell his boys to get a switch, and of course, they would always find the smallest one they could.

Pete married Martha Matilda Allen in the Endowment House in Salt Lake City.





Pete was always a great reader and would read anything that he could get his hands on. He didn't have much schooling, but he knew the *Book of Mormon*, the *Bible*, and other Church works. He also read *Grimm's Fairy Tales*, and when his own children were growing up, he would tell them many stories from these books. He was a good mimic and would act out these stories as he told them.

Pete spent the last few years of his life buying cattle and sheep for his brother Benham. When he died in Brigham on October 24, 1912, after an operation for appendicitis, he left his wife with nine children to raise by herself. He was buried in the Honeyville Cemetery.

Written by:

VERNETTA HUNSAKER WINTLE

#### CHILDREN

| NAME          | BORN         | DIED         | MARRIED         |
|---------------|--------------|--------------|-----------------|
| Ilah Chloe    | 19 Sep. 1892 | 14 Oct. 1892 | .....           |
| Vernetta      | 3 Dec. 1893  |              | Earl J. Wintle  |
| Lisle         | 3 Sep. 1895  |              | Zilphia Simmons |
| Leon Peter    | 1 Jan. 1897  |              | Mary Wintle     |
| Matilda Lavoy | 19 Jul. 1899 |              | Lyman Chlarson  |
| Blanche       | 1 Aug. 1900  |              | Leland Anderson |
| Newell Ellis  | 11 Dec. 1901 | 29 Mar. 1902 | .....           |
| Ursel Melvin  | 8 Apr. 1903  |              | Leona Zundel    |
| J. Golden     | 2 Jun. 1905  |              | Deverne Koford  |
| Cecil Allen   | 16 Nov. 1907 | 19 Oct. 1928 | .....           |
| Ben Irvin     | 28 Jan. 1911 | 20 Oct. 1945 | Ruth Wight      |





## BENHAM HUNSAKER

Benham, the sixth child of Katherine Jensen and Abraham Hunsaker, was born in the Big House in Brigham City on July 5, 1872. When he was about one year old his parents moved to Honeyville, where Benham grew up.

During Ben's early boyhood, the U.S. marshalls were attempting to arrest Abraham for polygamy and it was necessary for Abraham to spend a great portion of his last years hiding out. On several occasions the marshalls came to the house, and once, Abraham hid in a small attic room which was entered through a false panel in the wall. The marshall was on the verge of discovering the false panel so Benham boldly told him, "Go ahead, push out that wall and you'll find my father hiding behind it." The marshall thought the young boy was just being a smart aleck and, afraid of being embarrassed by a mere boy, did not push on the wall, and Abraham was not discovered.

On another occasion, a marshall told Benham to tell Abraham that if he would come in peacefully and give himself up, he would not put him in jail. The marshall followed Benham when he went to deliver the message and thus found Abraham. Benham was so furious at being tricked that the Marshall had to draw his gun. Benham dared the marshall to shoot and the marshall finally had to holster his gun and admit defeat by a young boy.

Ben married Emily Summerill in the Logan Temple on March 8, 1893. A month later, in full winter, the young couple loaded a sleigh with lumber and set out to homestead in Blue Creek Valley. They arrived there at night, and Ben immediately went to work to build a home. The house was a three-sided lean-to built against a hill with a roof; one wall and the floor were of dirt. Ben worked all night by the light of the moon, and by morning their house was ready.

Ben and Emily lived at Blue Creek until their first child died. Emily always felt that the child's death was due to lack of medical care and insisted that they move back to Honeyville. They maintained the homestead, but lived in Honeyville until 1911, when they moved to Ogden.





Ben served on a mission for the Church in the Southern States. Emily joined him after the first year and took care of the Mission Home in Cincinnati, Ohio.

Ben was active in livestock most of his life and was largely responsible for building the Ogden Union Stockyards. In 1926 he went into the automobile business, and in addition was the vice-president of an oil company located in Casper, Wyoming. In 1934 he purchased a gold mine in western Utah. In 1940 he retired from active work and devoted his time to operating a large farm he had bought from his mother near Thatcher, and later purchased another large farm at Corinne.

Ben always had the knack of making money, and as he was kind and generous, enjoyed helping other people who were in less fortunate circumstances.

Ben died on October 21, 1957, at the age of 85 in Ogden, Utah, and was buried in the Honeyville Cemetery.

Written by:

Q MAURICE HUNSAKER



BENHAM HUNSAKER FAMILY

Top: Alice, Leah, Monida, Romania, Clifford. Bottom: Q Maurice, Emily Summerill Hunsaker, Benham Hunsaker, Carma.





## CHILDREN

| NAME               | BORN         | DIED         | MARRIED                                |
|--------------------|--------------|--------------|----------------------------------------|
| Frumilla Elizabeth | 8 Dec. 1893  | 5 May 1894   | .....                                  |
| Monida Emily       | 1 Jun. 1895  |              | John Ira Davis                         |
| Romania Julia      | 13 Oct. 1896 | 30 May 1928  | Heber J. McKell                        |
| Benham             | 29 Dec. 1898 | 1 Mar. 1900  | .....                                  |
| Ilah Hortense      | 25 Sep. 1901 | 3 Aug. 1903  | .....                                  |
| Leah Catherine     | 17 Aug. 1904 |              | Ransom Quinn                           |
| Clifford Summerill | 31 Oct. 1906 |              | Dorothy Williams                       |
| Alice Lucille      | 6 Sep. 1908  |              | James A. Shepherd<br>Boyd Cook         |
| Carma May          | 18 May 1910  |              | Gordon Yan Croft<br>Morton P. Stein    |
| Alfred             | 22 Sep. 1912 | 22 Sep. 1912 | .....                                  |
| Q Maurice          | 25 Jul. 1916 |              | Dorothy L. Stone<br>Hortensia Hartmann |

## LEO HUNSAKER

Leo, the next to last child of Katherine Jensen and Abraham Hunsaker, was born in Honeyville on February 15, 1879. He was raised and educated in Box Elder County until he attended the Brigham Young Academy at Logan. He later specialized in business administration at the Salt Lake City Business College.

At the age of 18, he began work as the assistant secretary to the First Council of Seventies and the General Board of the Deseret Sunday School Union. He was sustained clerk of the Salt Lake Stake and High Council on June 8, 1902. In 1956, he was the only surviving member of these groups.

Leo married Theressa E. Neumeyer on May 4, 1904. His wife was a convert to the Church from Newark, Munchen Gladbach, Germany. They were the parents of three sons and three daughters. Theressa died in Salt Lake City in 1948.





Leo engaged in railroad work as a young man. Also, as he put it, "In 1906 I moved to Goldfield and Tonopah, Nevada during the gold rush, and engaged in gold mining with some success until the mine petered out." He returned to Honeyville in 1910, where he farmed and worked at the flour mill. He was very active in Church and civic affairs while living there. He was twice elected president of the Town Board, and served as Bishop for seven years.

In about 1928, Leo sold the farm and moved to Salt Lake City, where he engaged in painting and interior decorating. In 1956 he became foreman at Deseret Industries and Chaplain for the 175 workers there.

He married Mattie Marie Tyree on March 22, 1946.

At the time this book went to press, Leo was the only surviving child of Abraham.



LEO HUNSAKER FAMILY

Theressa Neumeyer Hunsaker, Otto, Edna, Leo Hunsaker.





## CHILDREN

| NAME        | BORN         | DIED | MARRIED           |
|-------------|--------------|------|-------------------|
| Otto Leo    | 26 Feb. 1906 |      | Cressa Cluff      |
| Edna        | 3 Aug. 1908  |      | Alfred S. Wootten |
| Irma        | 18 Feb. 1910 |      | Grant E. Peterson |
| Glen Lloyd  | 19 Dec. 1912 |      | Betty Ure         |
| Wilford Rex | 22 Mar. 1915 |      | Karma .....       |
| Mary Luella | 17 Jul. 1918 |      | Garland E. Potts  |

## NEWMAN HUNSAKER

Newman, the last child of Katherine Jensen and Abraham Hunsaker, was born in Honeyville on July 7, 1881. He lived most of his life in the house on the southeast corner of the crossroads, which had been his mother's home.

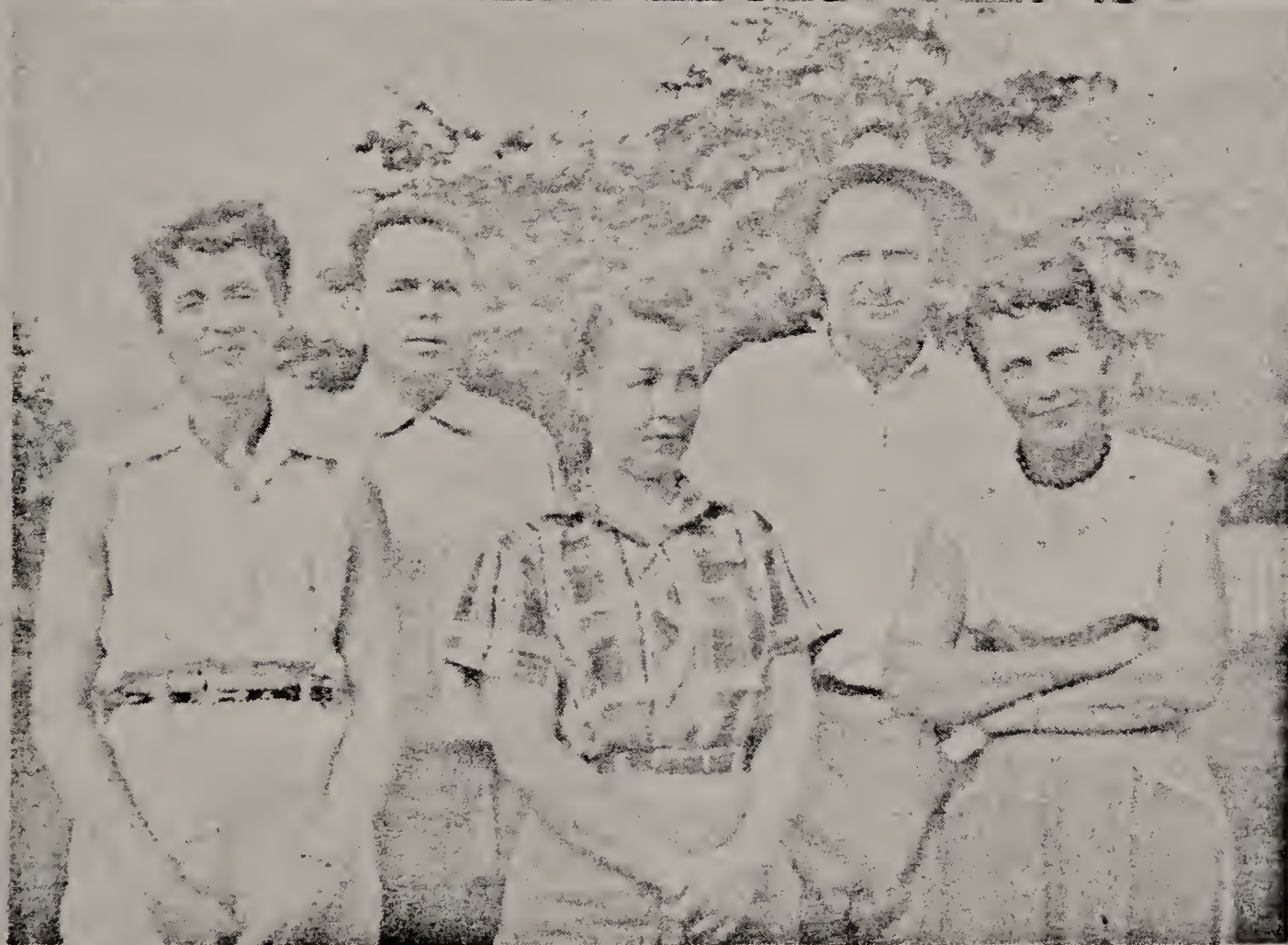
Newman married Myrtle Jane Smith on July 16, 1902, and for several years of their early married life they dry farmed in Blue Creek Valley. Later they returned to Honeyville to live, and Newman remained there the rest of his life. He ran farms west of Honeyville up to the time of his death.

Newman was an ardent baseball fan and always played the game at every opportunity. First he played with the "singles" as a young man, and later with the "marrieds," as the men of Honeyville used to team up according to their marital status. Newman had a real inventive ability and was very mechanically minded. In his younger years he spent much of his spare time in an old shed designing and making many useful tools. He was advised many times to patent some of his inventions, but he never did, preferring to let anyone use his tools and ideas without obligation.

Newman owned one of the first automobiles in Honeyville, a beautiful red and black two-passenger car. As automobiles were so rare at that time, it was considered a very wonderful thing, and Newman spent most of his Sunday afternoons taking people for a ride in his new auto.







NEWMAN HUNSAKER FAMILY

Top: Newman Hunsaker, Myrtle Smith Hunsaker. Bottom: Barbara, Hugh, Ardis, John, Oreita.





Newman's oldest son, Foster, was killed in a hunting accident when he was 14. Another son, Kless, tumbled into a tub of boiling water and was scalded to death when he was only three years old.

Myrtle died on May 18, 1922, after a long illness. Newman married Eva Cecelia Chlarson on September 12, 1923.

Although Newman never took a very active part in the affairs of the Church, he was a good man and always tried to live by the "Golden Rule." In the opinion of all those who knew him, he succeeded very well in doing so. He was always loved and respected not only by his children but by all who knew him.

Newman died of a heart attack on Christmas Eve, 1955. He was buried in the Honeyville Cemetery.

Written by:  
RITA HUNSAKER LARSEN

CHILDREN

| NAME            | BORN         | DIED         | MARRIED                |
|-----------------|--------------|--------------|------------------------|
| BY MYRTLE SMITH |              |              |                        |
| Foster Newman   | 3 May 1904   | 18 Nov. 1918 | .....                  |
| Oreita          | 7 Feb. 1908  |              | Merlin Larsen          |
| Oral John       | 2 Jan. 1910  |              | Erma Ree Orme          |
| Kless Ford      | 16 Dec. 1916 | 8 Feb. 1919  | .....                  |
| Darwin          | 3 Aug. 1918  |              | Beth Grant             |
| BY EVA CHLARSON |              |              |                        |
| Ardis           | 7 Nov. 1924  |              | Marion Kenneth Burbank |
| Barbara         | 17 Feb. 1927 |              | Dee R. Jeppsen         |
| Hugh Deloy      | 24 Jun. 1929 |              | Jane Hipple            |





## Chapter 16

# *Sketches of Mary Luckham Hunsaker and Children*

### MARY LUCKHAM HUNSAKER

Mary Luckham was a half sister of Margaret Sweeten. Margaret was the child of Mary Gardner and George Sweeten. George Sweeten died in 1842 and, in 1844, Mary Gardner married Roger Luckham. Mary was born to them on August 15, 1845, in Brooke, Kent County, Canada. The early history of Margaret Sweeten and Mary Luckham is therefore almost exactly the same. Upon arriving in Utah, Margaret, then 17 years old, married Abraham Hunsaker, becoming his third wife in a polygamous marriage. Almost 10 years later, on February 4, 1863, Mary Luckham, who was then 18 years old, married Abraham to become his fifth, and last, wife.

After arriving in Utah, the Luckham family lived for a while in the fort at what is now Pioneer Park in Salt Lake City, and then moved to Mill Creek, where they experienced the same terrible hardships as the other Pioneers. When Johnston's Army was expected, the family moved southward with the rest of the Saints.

When the Saints returned northward, the Luckhams moved to Cache Valley and made their home at Mendon. The Luckhams were among the first Pioneers to settle Cache Valley. Mary met Abraham Hunsaker, and they were married soon afterwards. Mary was a devoted wife and mother and was loved by everyone who knew her.

After her marriage, Mary taught school for several years in Brigham City. When Abraham moved to Honey-





ville, she became the first Primary President of the Honeyville Ward.

Although Mary had been ill for a long time with consumption, she died on May 5, 1882, as a result of complications arising from childbirth. She was buried in the Brigham City Cemetery.

Written by:

SUSANNAH HUNSAKER GRAHAM

#### CHILDREN

| NAME             | BORN         | DIED         | MARRIED          |
|------------------|--------------|--------------|------------------|
| Susannah         | 25 Feb. 1867 | 9 Apr. 1929  | Frederick Graham |
| Martha           | 8 Apr. 1869  | 9 Jul. 1933  | George Harper    |
| Roger            | 8 Jun. 1871  | 1873         | .....            |
| Thomas Archibald | 13 Oct. 1873 | Aug. 1878    | .....            |
| Weldon           | 20 Nov. 1875 | 14 Feb. 1857 | Rose Allen       |
| Minta            | 15 Feb. 1878 | 6 Nov. 1887  | .....            |
| Oakham           | 14 Dec. 1880 | 1947         | .....            |
| Amos             | 5 May 1882   | 5 May 1882   | .....            |

#### SUSANNAH HUNSAKER GRAHAM

Susannah, the first child of Mary Luckham and Abraham Hunsaker, was born on February 25, 1867 at Brigham City, Utah. When Susannah was about eight years old a tragic accident happened. She and her sister, Martha, and two half brothers, probably Robert and Leo, went into the attic of the Big House in Brigham City, looking for pigeon eggs. Susannah didn't know she was supposed to walk on the rafters and when she stepped on the plaster it gave way, and she fell through the ceiling and then down the stairway. The fall broke her back. She was in such great pain at the time that she could not tell anyone where she was hurt. It was a wonder that she lived at all. The bones did not knit properly, and in her own words, she "suffered a thousand deaths."





As she grew, her back gradually became more and more humped. When she quit growing, the physical pain eased, but the mental pain of her affliction must have been as great, if not more, than the physical pain. Because of her crippled back, she was left out of nearly everything.

When Susannah was about 15, her mother died. As Susannah was the oldest of the children, she had to take the responsibility of the other six children, the youngest of whom was only three at the time. Although others helped, the main responsibility of raising these children fell on Susannah. As Susannah grew into womanhood she learned to crochet, knit, braid straw hats, make ornaments, braid rugs, and to play the organ and sing. She was very talented and did all these things well, and with her handcrafts supported herself.

When her sister Martha married George Harper, they invited Susannah to live with them. Later Susannah purchased land from George and had a three-room house built on it by Benjamin Tolman and Jedediah Grant. About this time she went to Salt Lake City and studied obstetrics under Dr. Ellis Shipp for two years. She returned to Honeyville, but only practiced this profession a short while.

In 1887, Susannah was given a patriarchal blessing by John Smith. Among some of the things he told her was "your position shall be as a mother in Israel, among whom you will be crowned hereafter." Due to her deformity, Susannah felt that she would be an old maid, and at the time thought the blessing meant she would raise someone else's children.

On October 24, 1901, Susannah married Frederick James Graham in the Logan Temple. Graham had been married previously but his wife had died. At the time of their marriage he was 74, and she was 34 years old. Susannah had a daughter and in 1905 had a son. As Graham's patriarchal blessing had promised him a son, the son was named Promison.

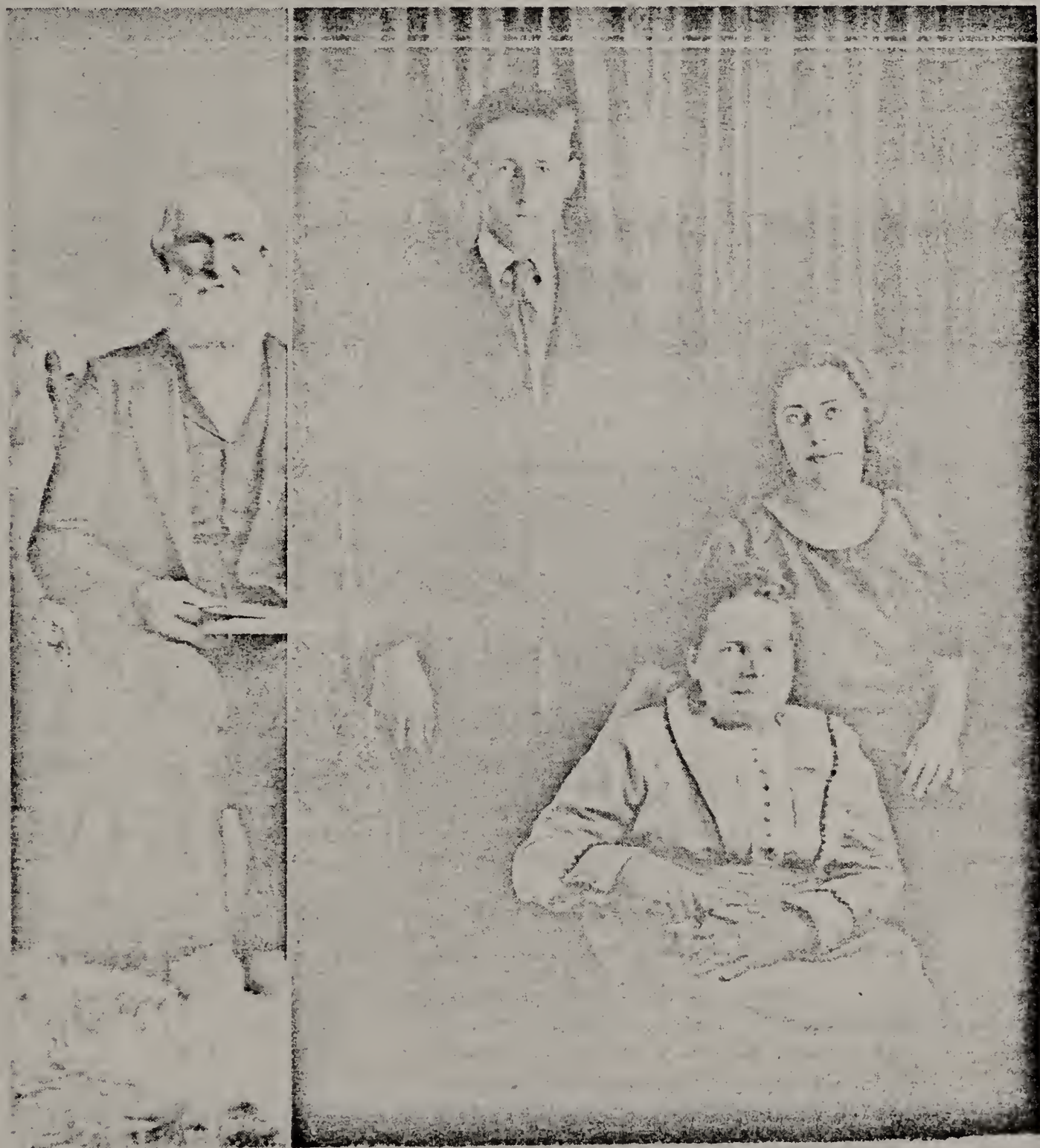
Susannah was a hard working woman. As her husband was so much older than she, a great deal of the work around





the house and farm, that would ordinarily be done by a man, had to be done by Susannah. In addition, she was active in the Church, where she served as organist, sang in the choir, and was a Relief Society block teacher. Her husband died in 1911 at the age of 84.

For a long time Susannah tried to run the farm with the help of her children. As she got older, she suffered a



SUSANNAH HUNSAKER GRAHAM FAMILY

Frederick Graham, Promison, Susannah Hunsaker Graham,  
Viola.





great deal from her back, and from other illnesses, and had great trouble breathing. She used to spend a great deal of time kneeling in front of a chair, as if in prayer, as this was the most comfortable position for her to breathe. She died, kneeling in front of a chair, in the Tremonton Hospital on April 9, 1929 at the age of 62.

Written by:

VIOLA GRAHAM COOPER

### CHILDREN

| NAME     | BORN         | DIED         | MARRIED                         |
|----------|--------------|--------------|---------------------------------|
| Viola    | 5 Jun. 1903  |              | Sydney Elswood<br>Arthur Cooper |
| Promison | 21 Feb. 1905 | 13 Feb. 1946 |                                 |

### MARTHA HUNSAKER HARPER

Martha, the second child of Mary Luckham and Abraham Hunsaker, was born on April 8, 1869 in Brigham City, where she spent her early years. When she was about 10, the family moved to Honeyville, and soon after this move, Mary Luckham passed away. On her death bed, Mary pleaded that her children remain together. For about two years the family did remain together, with Martha and Susannah helping take care of the other children. Their father tried to spend nights with them, but his health was failing so at last it seemed best to separate them.

Martha went to Logan to live with a Mrs. Morrell. Mrs. Morrell was a dressmaker, and while Martha was in this home she helped with the sewing so she could learn dress-making. Later she went back to Honeyville, and then her half brother, Lorenzo, took her to Washakie to clerk in his store. Martha's one great desire was that her brothers and sisters should have the things they wanted, and much of the money she earned was spent buying things for them and in trying to make them happy.





When Martha was 18, her youngest sister, Minta, became ill with diphtheria. Because of the danger of the disease, Martha was not permitted to see Minta until just before Minta died. Martha had not realized just how ill Minta was, and had bought perfume and other things she thought Minta would like. Minta kept asking for Martha, and when the doctor said the end was near, Martha was permitted to come in. As Martha went to the door, Minta smiled, stretched her arms out to her, and then passed away. Martha never quite recovered from the death of her younger sister. In later years when she talked about Minta, tears would come to her eyes and she would say, "Poor girl, she didn't have a very happy life while she was on this earth."

After her marriage on January 9, 1891 to George Harper in the Logan Temple, she had her brothers and sisters come to live with her until, one by one, they got married.

The first four years of Martha's married life were spent at Salt Creek. She then moved to Calls Fort where her husband worked in the canyons cutting trees and preparing timber to build a house. They later moved to Honeyville and stayed with Lorenzo Hunsaker. In 1898, they moved into a new house George had built. For about a year and a half they lived on Keough's Ranch on the Raft River in Cassia County, Idaho, where George was foreman, and Martha did the cooking. About this time there was talk of bringing the canal into Honeyville, so they returned to their own home there.

The beautiful thing about Martha and her husband's life together was their absolute devotion to one another and their children. They were together 25 years, and during all that time there were hardly any cross words between them. Martha's one thought was the comfort of her husband and family. In a way, she was too good to her family and worked too hard for them. Her husband was more strict and usually arranged for his children to have plenty of work to keep them busy. Martha always tried to make life easier for her children.

George had a stroke and for two years before he died, he was unable to do much work. During this time the worry,







### MARTHA HUNSAKER HARPER FAMILY

Top: George Harper and Martha Hunsaker Harper. Second row: Arminta, Osmond, Elsie. Third row: Estelle, Alda, Clayton. Bottom: Venna, Leath, Lester, Kenneth.





and most of the work, fell upon Martha's shoulders. When her husband died in 1916, the whole responsibility of the family was left to her. Her husband's death was a great blow to Martha, but she turned her whole attention to her boys and girls, determined that they should have the best that she could offer them.

Martha died on July 9, 1933, as a result of an accident, and was buried in the Honeyville Cemetery.

Written by:

DAUGHTERS OF MARTHA

### CHILDREN

| NAME             | BORN         | DIED         | MARRIED                       |
|------------------|--------------|--------------|-------------------------------|
| Mary Arminta     | 21 Jan. 1892 |              | Estrus Sackett                |
| George Osmond    | 7 Aug. 1893  |              | Ella McCullough               |
| Irvin            | 23 Apr. 1895 | 29 Apr. 1895 | .....                         |
| Hannah Elsie     | 19 Apr. 1896 |              | Joseph Chlarson               |
| Susannah Estelle | 17 May 1898  |              | John Barton                   |
| Alda Vern        | 20 May 1900  |              | Eph Paxton                    |
| Thomas Clayton   | 15 Apr. 1902 | Sep. 1950    | .....                         |
| Venna            | 20 Apr. 1904 |              | Leron Jensen                  |
| Leath Abraham    | 29 May 1906  |              |                               |
| Lester Reese     | 24 Feb. 1908 |              | Ann Wheatley<br>..... Burdett |
| Kenneth          | 31 Jan. 1910 |              | Leah Burbank                  |

### WELDON HUNSAKER

Weldon, the fifth child of Mary Luckham and Abraham Hunsaker, was born on November 20, 1875 in Brigham City. He moved to Honeyville five years later. Abraham built homes for all his wives, and Weldon's mother, being the last wife, was the last one to receive a home. Her home in Honeyville originally consisted of a four-room adobe house. Later, two rooms of rock construction were added.





When Weldon was seven years old his mother died. Weldon, Roger, and Oakham were taken care of by their sisters, Susannah and Martha. As the two girls were very young themselves, Weldon remembered that when any of them got sick, Abraham would take the children to one of the other wives to be cared for. While thus living with his sisters, Weldon remembered running home from school at lunch time to eat molasses, made from corn stalks, and bread. Because of this poor diet, Weldon developed worms and well remembered the doses of turpentine and sugar which were given him to get rid of the worms.

For a while the children were raised by Harriet Beckstead Hunsaker, and for another period, by Eliza Collins Hunsaker. Lorenzo Hunsaker was named as their guardian, and when he went to the Washakie Indian Reservation to teach school, Weldon and Oakham went with him.

Weldon was given the task of taking care of the hogs which Abraham owned, and which ran in the bend of the Bear River west of Honeyville. Oakham and Newman were assigned to help Weldon, but being very young they were of little help and Weldon had to run so much chasing the hogs that his ankles became swollen. At about this time the federal marshalls were after the polygamists. Weldon and some younger boys were told to sit by the roadside and watch for the approach of the marshall. When they could see his buggy coming, they would run home and tell their father, who would then go into hiding. One time the marshall said that if Weldon would lead him to his father and let him talk to him, that he would never bother Abraham again. Although Weldon was fearful the marshall might not keep his promise he took a chance and led him to his father. After the conversation, the marshall did keep his promise and never molested Abraham again.

Weldon was very young when Abraham died. For a while he worked for Israel Hunsaker, and when he was 20 years old he went into partnership with Neal Wright. When he was 22, he drew his share out of this partnership and married Rose Vilate Allen on September 20, 1897 in Brigham City.





Shortly after his marriage, Weldon farmed land at Honeyville. During this time he was second counselor in the superintendency of the Sunday School. After some time, Weldon and Rose sold out and moved to Randolph, Rich County, where they operated a ranch. Later they moved to Woodruff. As this was a very cold and disagreeable country, they moved to Salt Lake Valley and bought a farm at Draper, and a home in Salt Lake City.

Weldon died in Salt Lake City on February 14, 1957, and was buried in the Roy, Utah, Cemetery.

Written by:

WELDON HUNSAKER



WELDON HUNSAKER FAMILY

Top: Verlie, Elva, Lavon, Wanda, Keith, Gladys, June. Bottom: Lygia, Weldon Hunsaker, Rose Allen Hunsaker, Reuel. Inset: Jude.





## CHILDREN

| NAME         | BORN         | DIED         | MARRIED                           |
|--------------|--------------|--------------|-----------------------------------|
| Reuel Weldon | 26 Nov. 1898 |              | Zilpha Cox                        |
| Ervin Jude   | 14 Nov. 1900 | 14 Sep. 1942 | Elva Robinson<br>Clara Hutchinson |
| Mary Lygia   | 18 Dec. 1902 |              | Wilbur Hadley                     |
| Verlie Rose  | 12 Dec. 1904 |              | Amasa Baker                       |
| Elva         | 7 Oct. 1906  |              | Clawson Elliott                   |
| Oral         | 20 Oct. 1907 | 20 Oct. 1907 | .....                             |
| Gladys       | 7 Dec. 1909  |              | Leo Martin                        |
| Lavon Allen  | 28 Jan. 1912 |              | June Carney                       |
| June         | 30 Jun. 1914 |              | Carl Oakden                       |
| Keith Allen  | 9 Jan. 1916  |              | Lola May Harvey                   |
| Wanda        | 3 May 1919   |              | Clye Leo Peterson                 |

## OAKHAM HUNSAKER

Oakham, the seventh child of Mary Luckham and Abraham Hunsaker, was born on December 14, 1880 in Honeyville. Mary Luckham died when Oak was only two years old, and like the other younger children of the family, he was raised by his sisters, Susannah and Martha, and by others of Abraham's wives. He lived with Martha and George Harper for more than 30 years.

Once, while herding sheep on Monte Cristo, Oakham was struck by lightning. His dog, standing at his side, was killed, but Oak was only stunned. Somehow, in a dazed condition, he got on his horse which took him to a camp. Oak never fully recovered from the effects of this incident. Later, an abcess formed on his lungs, and although he was operated on for this, he was never very well afterwards.

Oak spent the last few years of his life in a hospital, where he passed away in 1947. He was buried in the Honeyville Cemetery.

Written by:

WELDON HUNSAKER





# Index

## Direct Descendants and Ancestors of Abraham Hunsaker Appearing in This Volume<sup>1</sup>

- Allen, Helen Hunsaker, *gdau*, ix, 109, 148, 154, 168, 169  
 Anderson, Blanche Hunsaker, *gdau*, 237, 238  
 Anderson, Sarah Ellen Hunsaker, *gdau*, 189, 190  
 Atkinson, Hazel Verdell Hunsaker, *gdau*, 163, 164  
 Baker, Verlie Rose Hunsaker, *gdau*, 255, 256  
 Barnes, Polly May Hunsaker, *gdau*, 177, 189, 190  
 Barton, S. Estelle Harper, *gdau*, 252, 253  
 Beckstead, Abraham, *gs*, 152, 153  
 Beckstead, Barbara Etta, *gdau*, 152, 153  
 Beckstead, Elizabeth, *gdau*, 153  
 Beckstead, Gordon Eli, *gs*, 152, 153  
 Beckstead, Henry A., *gs*, 153  
 Beckstead, Leo, *ggs*, 152  
 Beckstead, Louis Alfonzo, *gs*, 153  
 Benson, Sybil Hunsaker, *gdau*, 170, 171  
 Benson, Varenna C. Hunsaker, *gdau*, 170, 171  
 Boothe, Elizabeth Hunsaker Beckstead, *dau*, 26, 83-85, 92, 148, 151-153  
 Boswell, Catherine Hunsaker, *gdau*, 221, 222  
 Bishop, Polly Ocelia Winward, *gdau*, 182, 183  
 Birg, (Biry), Barbara Miller, *gggm*, 2, 4, 6  
 Birg (Biry), Nicholas, *gggf*, 2, 6  
 Bunson, Alice Camilla Lewis, *gdau*, 202, 203  
 Burbank, Ardis Hunsaker, *gdau*, 244, 245  
 Burgess, Martha E. Hunsaker, *gdau*, 195, 196  
 Burton, Grace Hunsaker, *gdau*, 180, 181  
 Chlarson, H. Elsie Harper, *gdau*, 252, 253  
 Chlaison, M. Lavoy Hunsaker, *gdau*, 237, 238  
 Christensen, Eva Louise Hunsaker, *gdau*, 157, 158  
 Christensen, Margaret Hunsaker, *gdau*, 157, 158  
 Christensen, Susie Hunsaker, *gdau*, 157, 158  
 Cook, Alice L. Hunsaker, *gdau*, 240, 241  
 Cook, Velda E. Hunsaker, *gdau*, 189, 190  
 Cooley, Essie Vernisha Hunsaker, *gdau*, 180, 181  
 Cooper, Viola Graham, *gdau*, 249, 250  
 Crowley, Jennie Hunsaker, *gdau*, 177, 199, 200  
 Cutler, Martha Ellen Hunsaker, *gdau*, 198  
 Dana, Edna Melissa Hunsaker, *gdau*, 180, 181  
 Davis, Mabel Hamson, *gdau*, 173, 174  
 Davis, Monida E. Hunsaker, *gdau*, 240, 241  
 Dowell, Harriet Moritta Trimmer, *gdau*, 161  
 Elliott, Elva Hunsaker, *gdau*, 255, 256  
 Ensign, Ara Hunsaker, *gdau*, 154, 168, 169  
 Faretta, Henrietta Trimmer, *gdau*, 161  
 Farrer, Agnes Eveline Hawks, *gdau*, 229, 231  
 Fisher, Emmeline Maud Hunsaker, *gdau*, 157, 158

<sup>1</sup> Relationship of each person to Abraham Hunsaker is indicated as follows: *f*, father; *m*, mother; *gf*, grandfather; *gm*, grandmother; *ggf*, great grandfather; *ggm*, great grandmother; *gggf*, great great grandfather; *gggm*, great great grandmother; *w*, wife; *s*, son; *dau*, daughter; *gs*, grandson; *gdau*, great granddaughter; *ggs*, great grandson; and *ggdau*, great granddaughter.





- Fisher, Harriet Eola Lewis, *gdau*, 202, 203
- Gibbs, Gertrude Victoria Hunsaker, *gdau*, 185, 186
- Gilmore, Norma Grant, *ggdau*, 151
- Goodrich, Melissa Caroline Hunsaker, *gdau*, 198
- Gould, Anna Trimmer, *gdau*, 161
- Gillespie, Effie Winona Grant, *gdau*, 227, 228
- Grant, Abraham, *gs*, 151
- Grant, Abraham, *gs*, 227, 228
- Grant, Alexander, *gs*, 151
- Grant, Anna Maria Hunsaker, *dau*, 225, 226-228
- Grant, Annie, *gdau*, 228
- Grant, Benjamin, *gs*, 228
- Grant, Benjamin, *ggs*, 45
- Grant, David, *gs*, 227, 228
- Grant, E. Waldo, *gs*, 227, 228
- Grant, Jacob, *gs*, 121
- Grant, Jedediah Mill, *gs*, 45, 109, 150, 151, 248
- Grant, Jeneva, *gdau*, 228
- Grant, Lewis, *gs*, 150, 151, 226-228
- Grant, Lewis, Jr., *gs* and *ggs*, 228
- Grant, Mary Hunsaker, *dau*, 16, 26, 28, 33, 45, 70, 84, 85, 98, 108, 109, 143, 148-151, 226
- Grant, Nephi, *gs*, 228
- Grant, Percy Vernon, *gs*, 228
- Grant, Robert Bruce, *gs*, 150, 151
- Grant, Royal, *ggs*, 45
- Graham, Promison, *gs*, 248-250
- Graham, Susannah Hunsaker, *dau*, 99, 247-250, 254, 256
- Greer, Ila Lily Wagstaff, *gdau*, 236
- Green, Ronilla Hunsaker, *gdau*, 221, 222
- Griffith, Harriet Myrtle Hunsaker, *gdau*, 197, 198
- Gunnell, Maggie Laveda Hawks, *gdau*, 231
- Hadley, M. Lygia Hunsaker, *gdau*, 255, 256
- Hallock, Martha Reeves, *gggm*, 2
- Hallock, Zebulon, *gggf*, 2
- Hampson, Eliza Collins Beckstead, *gdau*, 152, 153
- Hamson, Doris Lavern, *gdau*, 174
- Hamson, Eliza Hunsaker, *dau*, 91, 146, 148, 172-174
- Hamson, Heber Eugene, *gs*, 172-174
- Hamson, Myrtle, *gdau*, 173, 174
- Hansen, Aleen Hunsaker, *gdau*, ix, 3, 17, 18, 97, 156-158
- Hansen, Letitia Hunsaker, *gdau*, 157, 158
- Harper, George Osmond, *gs*, 252, 253
- Harper, Irvin, *gs*, 253
- Harper, Kenneth, *gs*, 252, 253
- Harper, Leath A., *gs*, 252, 253
- Harper, Lester Reese, *gs*, 252, 253
- Harper, Martha Hunsaker, *dau*, 99, 247, 248, 250-253, 254, 256
- Harper, Thomas Clayton, *gs*, 252, 253
- Hawks, Abram Deroy, *gs*, 229, 231
- Hawks, Amos, *gs*, 229, 231
- Hawks, Berlin, *gs*, 229, 231
- Hawks, Catherine, *gdau*, 231
- Hawks, Franklin Levi, *gs*, 229, 231
- Hawks, Joshua Jr., *gs*, 231
- Hawks, Lafayette, *gs*, 229, 231
- Hawks, Margaret Hunsaker, *dau*, 103, 104, 225, 228-231
- Hawks, Nevada Urilla, *gdau*, 229, 231
- Hawks, Wallace, *gs*, 229, 231
- Haws, Gwen Hunsaker, *ggdau*, iv, ix, x
- Haws, Harriet Vessie Hunsaker, *gdau*, 157, 158
- Haws, Vera Delila Loveland, *gdau*, 233
- Holst, Lula Eliza Hamson, *gdau*, 173, 174
- Hoopes, Ila Willie, *gdau*, 214, 216
- Hoopes, Mary Ada Willie, *gdau*, 214, 216
- Hoggan, Vernitia Elizabeth Winward, *gdau*, 182, 183
- Horton, Ruth Hunsaker, *gdau*, 189, 190
- Hunsaker, A. Wallace, *gs*, 221, 222
- Hunsaker, Abraham, *gs*, 157, 158
- Hunsaker, Abraham, Jr., *s*, 67, 79, 88, 89, 101, 108, 116, 148, 161-164
- Hunsaker, Abraham, III, *gs*, 163, 164
- Hunsaker, Abraham LaVon, *gs*, 186
- Hunsaker, Abraham Leon, *gs*, 180, 181
- Hunsaker, Adaline, *gdau*, 158
- Hunsaker, Adelina Patti, *gdau*, 169
- Hunsaker, Alexander Beckstead, *s*, 70, 71, 99, 119, 177, 178-181, 191
- Hunsaker, Alexander, Jr., *gs*, 180, 181
- Hunsaker, Alfred, *gs*, 241
- Hunsaker, Allen Collins, *s*, 28, 72-78, 80, 83, 89, 93, 99, 101, 116, 148, 155-158
- Hunsaker, Allen Collins, *gs*, 163, 164
- Hunsaker, Allen Dunn, *gs*, 157, 158
- Hunsaker, Alma, *gs*, 165, 166
- Hunsaker, Alvin A., *gs*, 165, 166
- Hunsaker, Amos, *s*, 247
- Hunsaker, Amos Ernest, *gs*, 185, 186
- Hunsaker, Amy E., *gdau*, 196
- Hunsaker, Anna, *gggm*, 2-5
- Hunsaker, Annie, *gdau*, 163
- Hunsaker, Arvon, *gs*, 193





- Hunsaker, Belle, *gdau*, 169  
Hunsaker, Ben I., *gs*, 237, 238  
Hunsaker, Benham, *s*, 42, 60, 61, 99, 106, 121, 225, 238, 239-241  
Hunsaker, Benham, Jr., *gs*, 241  
Hunsaker, Cecil Allen, *gs*, 237, 238  
Hunsaker, Charles Ivan, *gs*, 198  
Hunsaker, Cleone Arthur, *gs*, 170, 171  
Hunsaker, Clifford Summerill, *gs*, 240, 241  
Hunsaker, Cyrus, *s*, 99, 102, 177, 191-193  
Hunsaker, Cyrus A., *gs*, 193  
Hunsaker, Daniel William, *s*, 99, 106, 177, 178, 204-206  
Hunsaker, Darwin, *gs*, 245  
Hunsaker, Delbert, *gs*, 192, 193  
Hunsaker, E. Jude, *gs*, 255, 256  
Hunsaker, Edgar, *gs*, 179-181  
Hunsaker, Elijah, *gs*, 165, 166  
Hunsaker, Eliza Collins, *w*, 2, 11, 22-30, 33, 37, 41-43, 57, 62, 63, 67, 69-71, 80, 85, 91, 98, 101, 106, 109, 114, 128, 129, 131, 134, 136, 141-174, 175, 224, 226, 254  
Hunsaker, Elnore, *dau*, 98, 100, 102, 177  
Hunsaker, Elvin, *gs*, 193  
Hunsaker, Elzarus, *s*, 99, 106, 176-178, 198-200, 204  
Hunsaker, Elzarus Lavon, *gs*, 200  
Hunsaker, Enoch, *s*, 99, 177, 178, 188-190  
Hunsaker, Enoch Colman, *gs*, 189, 190  
Hunsaker, Fametta Laura, *gdau*, 171  
Hunsaker, Fauntleroy, *ggs*, 52  
Hunsaker, Foster Newman, *gs*, 245  
Hunsaker, Francis, *gs*, 221, 222  
Hunsaker, Francis Vivian, *gdau*, 196  
Hunsaker, Franklin, *gs*, 163, 164  
Hunsaker, Franklin Collins, *s*, 71, 132, 148, 169-171  
Hunsaker, Franklin Neeley, *gs*, 171  
Hunsaker, Frederic, *s*, 99, 100, 225  
Hunsaker, Frumilla Elizabeth, *gdau*, 241  
Hunsaker, George A., *gs*, 165, 166  
Hunsaker, George Sweeten, *s*, 95, 99, 100, 212  
Hunsaker, Glen L., *gs*, 243  
Hunsaker, Golden Lorenzo, *gs*, 218  
Hunsaker, Gordon, *s*, 99, 106, 177, 178, 191, 196-198  
Hunsaker, Gordon Leslie, *gs*, 192, 193  
Hunsaker, Gordon Walter, *gs*, 197, 198  
Hunsaker, H. B., *ggs*, x  
Hunsaker, Hans Peter, *s*, 99, 106, 118, 225, 236-238  
Hunsaker, Harold, *gs*, 158  
Hunsaker, Harriet Beckstead, *w*, 2, 11, 69-72, 74, 79, 84, 88, 90, 92, 98, 101-103, 106, 111, 113, 114, 119, 128, 129, 132, 136, 175-208, 219, 254  
Hunsaker, Hartman, *gs*, 189, 190  
Hunsaker, Hartmann, *gggf*, 2-5, 125  
Hunsaker, Heber Collins, *gs*, 165, 166  
Hunsaker, Horace Neeley, *gs*, 107, 108, 154, 168, 169  
Hunsaker, Hugh D., *gs*, 244, 245  
Hunsaker, Hyrum, *s*, 71, 177, 178, 191, 184-186  
Hunsaker, Hyrum Ora, *gs*, 185, 186, 198  
Hunsaker, Ila, *dau*, 99, 225  
Hunsaker, Ilah Chloe, *gdau*, 238  
Hunsaker, Ilah Hortense, *gdau*, 241  
Hunsaker, Isaac, Jr., *gs*, 165, 166  
Hunsaker, Isaac, Sr., *s*, 69, 89, 121, 127, 148, 164-166, 254  
Hunsaker, Israel, *gs*, 163  
Hunsaker, Israel, Jr., *gs*, 168, 169  
Hunsaker, Israel, Sr., *s*, 70, 99, 107-112, 148, 166-169, 171, 228, 229  
Hunsaker, Ivalue, *gdau*, 168, 169  
Hunsaker, J. Golden, *gs*, 237, 238  
Hunsaker, J. Ross, *gs*, 189, 190  
Hunsaker, Jacob, *s*, 25, 100, 141, 148, 153  
Hunsaker, Jacob, *gs*, 158  
Hunsaker, Jacob, Jr., *f*, 2, 8, 9-11, 21-24, 122  
Hunsaker, Jacob, Sr., *gf*, 2, 7, 8, 18, 21-23, 125  
Hunsaker, James Clarence, *gs*, 185, 186  
Hunsaker, James L., *gs*, 189, 190  
Hunsaker, Jarvis Elbert, *gs*, 180, 181  
Hunsaker, John, *ggf*, 2, 5-7, 18, 22, 23, 125  
Hunsaker, John Albert, *gs*, 195, 196  
Hunsaker, John L., *gs*, 192, 193  
Hunsaker, John Luce, *s*, 11, 118, 177, 178, 194-196  
Hunsaker, Jonathan Caulkins, *gs*, 108, 162-164  
Hunsaker, Joseph, *s*, 12, 14, 84, 85, 121, 124, 177, 178, 186-188  
Hunsaker, Joseph E., *gs*, 192, 193  
Hunsaker, Joseph Leroy, *gs*, 198  
Hunsaker, Jude Luce, *gs*, 196  
Hunsaker, Katherine Jensen, *w*, 2, 11, 96, 97, 102, 103, 106, 107, 113-115, 134, 136, 176, 223-245  
Hunsaker, Kathrine Huffman, *gm*, 2, 7, 8, 22  
Hunsaker, Keith Allen, *gs*, 255, 256  
Hunsaker, Keith Farley, *gs*, 204-206  
Hunsaker, Kless Ford, *gs*, 245  
Hunsaker, Lars P., *gs*, 192, 193





- Hunsaker, Lavon, *gs*, 193  
 Hunsaker, Lavon Allen, *gs*, 255, 256  
 Hunsaker, LeGrande, *gs*, 199, 200  
 Hunsaker, Leland Abraham, *gs*, 168, 169  
 Hunsaker, Leo, *s*, 225, 241-243, 247  
 Hunsaker, Leon P., *gs*, 237, 238  
 Hunsaker, Lewis, *gs*, 117, 132, 157, 158  
 Hunsaker, Lewis Jones, *s*, 26, 28, 29, 32, 70-83, 94, 100, 143-146, 148, 153-154, 155  
 Hunsaker, Lisle, *gs*, 237, 238  
 Hunsaker, Lorenzo, *s*, 102, 118, 119, 121, 131, 212, 216-218, 250, 254  
 Hunsaker, Lorenzo, *gs*, 157, 158  
 Hunsaker, Lorenzo, *gs*, 222  
 Hunsaker, Lorin, *gs*, 221, 222  
 Hunsaker, Magdalena Birg, *ggm*, 2, 5-7, 125  
 Hunsaker, Margaret, *gdau*, 222  
 Hunsaker, Margaret Sweeten, *w*, 2, 11, 70, 71, 87, 95-98, 100-103, 121, 136, 209-222, 246  
 Hunsaker, Martha Harriet, *gdau*, 200  
 Hunsaker, Mary Ada, *gdau*, 181  
 Hunsaker, Mary Luckham, *w*, 2, 11, 103, 104, 114, 119, 120, 129, 136, 194, 209, 246-256  
 Hunsaker, Marilla, *gdau*, 163  
 Hunsaker, Martin L., *gs*, 157, 158  
 Hunsaker, Melvin, *gs*, 193  
 Hunsaker, Milton Lavon, *gs*, 189, 190  
 Hunsaker, Minta, *dau*, 247, 251  
 Hunsaker, Myrtle, *gdau*, 193  
 Hunsaker, Nephi, *s*, 70, 72, 76, 79, 89, 94, 95, 99, 100, 148  
 Hunsaker, Nephi, *gs*, 158  
 Hunsaker, Newell Ellis, *gs*, 238  
 Hunsaker, Newman, *s*, 225, 243-245, 254  
 Hunsaker, Oakham, *s*, 247, 254, 256  
 Hunsaker, Oral, *gs*, 256  
 Hunsaker, Oral Hugh, *gs*, 180, 181  
 Hunsaker, Oral John, *gs*, 244, 245  
 Hunsaker, Orlin Wheatley, *gs*, 221, 222  
 Hunsaker, Oscar, *gs*, 158  
 Hunsaker, Oscar Fitzallen, *gs*, 163, 164  
 Hunsaker, Oscar Lavan, *gs*, 165, 166  
 Hunsaker, Otto Leo, *gs*, 242, 243  
 Hunsaker, Owen, *gs*, 193  
 Hunsaker, Parley Lorenzo, *gs*, 185, 186  
 Hunsaker, Polly, *dau*, 100, 177  
 Hunsaker, Polly Luce, *m*, 2, 8-11, 18, 21, 22, 102, 122  
 Hunsaker, Q Maurice, *gs*, iv, ix, x, 154, 240, 241  
 Hunsaker, Raphael, *s*, 99, 100, 106, 177  
 Hunsaker, Ray Luce, *gs*, 189, 190  
 Hunsaker, Reuel W., *gs*, x, 255, 256  
 Hunsaker, Richard Reed, *gs*, 190  
 Hunsaker, Robert Jesse, *gs*, 221, 222  
 Hunsaker, Robert Sweeten, *s*, 102, 131, 176, 178, 212, 213, 220-222, 247  
 Hunsaker, Roger, *s*, 99, 247, 254  
 Hunsaker, Rula, *gdau*, 168, 169  
 Hunsaker, Simeon A., *gs*, 157, 158  
 Hunsaker, T. Earl, *gs*, 135, 221, 222  
 Hunsaker, Thomas Archibald, *s*, 99, 247  
 Hunsaker, Ursel M., *gs*, 237, 238  
 Hunsaker, Utah, *gdau*, 168, 169  
 Hunsaker, Walter Royal, *s*, 99, 100, 177  
 Hunsaker, Weldon, *s*, 99, 103, 247, 253-256  
 Hunsaker, Wilford R., *gs*, 243  
 Hunsaker, William Eldon, *gs*, x, 189, 190  
 Hunsaker, William Noble, *gs*, 170, 171  
 Jensen, Cora Hamson, *gdau*, 173, 174  
 Jensen, Venna Harper, *gdau*, 252, 253  
 Jeppsen, Barbara Hunsaker, *gdau*, 244, 245  
 Jorgensen, Mamie Hunsaker, *gdau*, 221, 222  
 Keller, Lillian Loveland, *gdau*, 233  
 Kiilsgaard, Martha Hunsaker, *gdau*, 189, 190  
 King, Iduma Willie, *gdau*, 214, 216  
 Knudsen, Annie Eliza Hunsaker, *gdau*, 165, 166  
 Koenig, Ivy Rozell Trimmer, *gdau*, 161  
 Larsen, Oreita Hunsaker, *gdau*, 244, 245  
 Lemuel, *adopted Indian*, 71-76, 80, 88, 100, 103, 104, 162, 176, 206-208  
 Lepper, Florida Naomi Hunsaker, *gdau*, 217, 218  
 LeSeuer, Velda Jean Hunsaker, *gdau*, 179-181  
 Lewis, Alfa Myrle, *gdau*, 202, 203  
 Lewis, Anton Rudger, *gs*, 203  
 Lewis, Harriet Hunsaker, *dau*, 99, 106, 176-178, 200-203  
 Lewis, Hyrum Leroy, *gs*, 202, 203  
 Lewis, May Venitia, *gdau*, 203  
 Lewis, Oleen Orville, *gs*, 202, 203  
 Lewis, Rachael, *gdau*, 202, 203  
 Lewis, Reed Hunsaker, *gs*, 202, 203  
 Lewis, Wayne Oral, *gs*, 202, 203  
 Love, Verda Melvina Hunsaker, *gdau*, 185, 186  
 Loveland, Chester, *gs*, 233  
 Loveland, Cloyd Francis, *gs*, 233  
 Loveland, David Chauncey, *gs*, 233  
 Loveland, Floyd Ehner, *gs*, 233  
 Loveland, Glen Ersel, *gs*, 233





- Loveland, Harvey Ray, *gs*, 233  
 Loveland, Julia Hunsaker, *dau*, 99, 106, 134, 225, 231-233  
 Loveland, Oscar Fitz Allen, *gs*, 233  
 Loveland, Seth Victor, *gs*, 233  
 Luce, Abiah, *gggm*, 2  
 Luce, Abner, *ggf*, 2  
 Luce, Eleazar, *gggf*, 2  
 Luce, Melitable Hallock, *gfm*, 2  
 Luce, Nancy Ann Newman, *gm*, 2, 9, 22  
 Luce, William, *gf*, 2, 9, 22  
  
 Martin, Armanda Ione Hunsaker, *gdau*, 217, 218  
 Martin, Gladys Hunsaker, *gdau*, 255, 256  
 McBride, Lavona Jane Hunsaker, *gdau*, 217, 218  
 McDowell, Vera, *ggdau*, 161  
 McKell, Romania J. Hunsaker, *gdau*, 240, 241  
 Michie, Orpha Ellis Wagstaff, *gdau*, 236  
 Miller, Hazel Hunsaker, *gdau*, 170, 171  
 Miller, Lily May Hunsaker, *gdau*, 157, 158  
 Miller, Ruby Hunsaker, *gdau*, 168, 169  
 Miller, Veda Hunsaker, *gdau*, 168, 169  
 Moulten, Frances Ellen Trimmer, *gdau*, 160, 161  
  
 Nelson, Thelma Hamson, *gdau*, 173, 174  
 Newall, Hester Lila Hunsaker, *gdau*, 180, 181  
  
 Oakden, June Hunsaker, *gdau*, 255, 256  
  
 Packer, Harriet Veressa Winward, *gdau*, 182, 183  
 Paxton, Alda V. Harper, *gdau*, 252, 253  
 Peterson, Irma Hunsaker, *gdau*, 243  
 Peterson, Wanda Hunsaker, *gdau*, 255, 256  
 Phillippini, Josephine Lillian Trimmer, *gdau*, 161  
 Potts, M. Luella Hunsaker, *gdau*, 243  
 Proctor, Mary Hunsaker, *gdau*, 163, 164  
  
 Quinn, Leah C. Hunsaker, *gdau*, 240, 241  
  
 Rhoades, Ada Lula Wagstaff, *gdau*, 236  
  
 Richards, Olive Maria Hunsaker, *gdau*, 221, 222  
 Richman, Amy Hunsaker, *gdau*, 157, 158  
  
 Sackett, M. Arminta Harper, *gdau*, 252, 253  
 Sant, Lola Catherine Winward, *gdau*, 182, 183  
 Shelton, Vera Willie, *gdau*, 214, 216  
 Shepherd, Eugene K., *ggs*, 54  
 Shultz, Lydia Hunsaker, *gdau*, 193  
 Smith, Arminta Willie, *gdau*, 214, 216  
 Smith, Ethel Hunsaker, *gdau*, 157, 158  
 Smith, Margaret Ella Willie, *gdau*, 214, 216  
 Smith, Sarah Hamson, *gdau*, 173, 174  
 Stapley, Delbert L., *ggs*, 135-137  
 Stapley, Polly May Hunsaker, *gdau*, 180, 181  
 Stein, Carma M. Hunsaker, *gdau*, 240, 241  
 Stevens, Sarah Elizabeth Trimmer, *gdau*, 161  
 Stevenson, Irene Winward, *gdau*, 182, 183  
 Stohl, Earl Hunsaker, *ggs*, 14  
 Stohl, Meltrude Hunsaker, *gdau*, ix, 4, 12, 16, 17, 35, 42, 63, 102, 105, 108, 113, 120, 134, 154, 168, 169, 171, 207  
 Stohl, Orpha Hunsaker, *gdau*, ix, 12, 63, 113, 154, 168, 169  
 Storms, Emma Morior Trimmer, *gdau*, 161  
  
 Taylor, Rose Hunsaker, *gdau*, 193  
 Tenney, Violet Ann Hunsaker, *gdau*, 198  
 Theurer, Arvena Grant, *gdau*, 227, 228  
 Tingey, Mahala Hunsaker, *gdau*, 163, 164  
 Tolman, Abinadi, *ggs*, 151  
 Tolman, Eliza Belle Grant, *gdau*, 33, 150, 151  
 Trimmer, Edward Thomas, *gs*, 161  
 Trimmer, Eliza Anna, *gdau*, 161  
 Trimmer, Etta Morilda, *gdau*, 161  
 Trimmer, Mary Jane, *gdau*, 161  
 Trimmer, Robert Allen, *gs*, 161  
 Trimmer, Sarah Hunsaker, *d*, 29, 147, 148, 159-161  
 Troup, Dora Eliza Hunsaker, *gdau*, 163, 164  
 Tyler, Vessie Hortense Hunsaker, *gdau*, 185, 186  
  
 Wagstaff, Alta Lavona, *gdau*, 236  
 Wagstaff, Claude Lorin, *gs*, 236

|                                                                                                                                    |                                                                                                                                  |                                                                                                                                  |                                                                                                                                |                                                                                                                         |
|------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|
| 1. The first of these is the fact that the American people are not generally educated in the principles of hygiene and sanitation. | 2. The second is the fact that the American people are not generally educated in the principles of nutrition and dietetics.      | 3. The third is the fact that the American people are not generally educated in the principles of exercise and recreation.       | 4. The fourth is the fact that the American people are not generally educated in the principles of rest and sleep.             | 5. The fifth is the fact that the American people are not generally educated in the principles of mental hygiene.       |
| 6. The sixth is the fact that the American people are not generally educated in the principles of sexual hygiene.                  | 7. The seventh is the fact that the American people are not generally educated in the principles of alcohol and drug use.        | 8. The eighth is the fact that the American people are not generally educated in the principles of tobacco use.                  | 9. The ninth is the fact that the American people are not generally educated in the principles of gambling.                    | 10. The tenth is the fact that the American people are not generally educated in the principles of prostitution.        |
| 11. The eleventh is the fact that the American people are not generally educated in the principles of crime and punishment.        | 12. The twelfth is the fact that the American people are not generally educated in the principles of war and peace.              | 13. The thirteenth is the fact that the American people are not generally educated in the principles of international relations. | 14. The fourteenth is the fact that the American people are not generally educated in the principles of government.            | 15. The fifteenth is the fact that the American people are not generally educated in the principles of religion.        |
| 16. The sixteenth is the fact that the American people are not generally educated in the principles of art and literature.         | 17. The seventeenth is the fact that the American people are not generally educated in the principles of science and technology. | 18. The eighteenth is the fact that the American people are not generally educated in the principles of philosophy and ethics.   | 19. The nineteenth is the fact that the American people are not generally educated in the principles of history and geography. | 20. The twentieth is the fact that the American people are not generally educated in the principles of music and drama. |

















